THE HINDU SYSTEM

OF

SELF-CULTURE

OR THE

PATANJALA YOGA SHASTRA.

Cat No 901

BY

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15/11

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Calcutta:
PUBLISHED BY
SARASI LAL SARKAR, M.A.
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Medical College.
121 CORNWALLIS STREET.

1902.

263

110
S24 H

96

CALCUTTA:
PRINTED BY H. C. DAS, 'ELYSIUM PRESS,'
40, Noyan Chand Dutt's Street.

PREFACE.

The principles of yoga apply alike to the highest spheres of contemplative and religious life and to the humblest objects of worldly pursuit. It is like the fundamental processes of algebra which enter into the solution of the highest problems of Differential Calculus no less than into the solution of ordinary questions of calculation. The commentators of the Yoga Shāstra however view it only in connection with the high metaphysical and spiritual questions relating to humanity. This is no wonder, as the yoga Shāstra itself deals with too many questions of this class. But the need of the modern day is to know the Yoga Shāstra as a general and abstract system, irrespective of the objects to which it may be applied. In the following pages I have tried to present it in this shape. The appendix is intended by the publisher to explain how far the discoveries and the researches of modern Europe comport with the facts and theories of Yoga Shāstra.

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CHAPTER I.

THE OUTLINE OF THE SUBJECT.

SECTION 1.—THE INTRODUCTION.

"YOGA is the nirodha of the mental operations." II—1.*

Now the first question is what is nirodha? It will be observed that it does not mean absolute obstruction of mental operations, for then the word would have been **अवरोध** (abarodha). Neither does it mean absolute opposition, for then the word would have been **विरोध** (birodha). Nirodha in the wide sense in which it is used here, in fact, means, confinement leading to concentration, and thence to adjustment. Hence it involves three ideas more or less. Stoppage, concentration and harmonization, in other words, "yoga includes (1) nirodha with that limited meaning given to it in the definition of nirodha parināma, (2) samādhi with that limited meaning similarly given to it, in the definition of samādhi parināma and (3) ekāgratā as indicated by the definition of ekāgratā parināma.

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* योगश्चित्तवृत्तिनिरोधः ।२।१ ॥

Culture of soil involves three things (1) preparing the ground; (2) growing the plant (3) reaping the fruits. The yoga system of the culture of mind similarly lays down three fundamental processes.

(1) The process of nirodha (stoppage) or the process of nivritti.

(2) The process of samādhi (concentration) or the process of purified pravritti.

(3) The process of ekāgratā siddhi (success as to singleness of purpose) or the process of harmonizing pravritti with nivritti.

The first process secures swarupatā or the state of being self-collected and tranquil.

The second secures ekārthatā or identification with one thing, so as to exclude all other things, in other words, concentration with more or less tension.

The third secures what is called ekāgratā or harmonization unto one thing, free of all tension.

The difference between ekārthatā and ekāgratā, is this :—

In ekārthatā there is a total exclusion of all things other than one and in ekāgratā there is no such exclusion, but harmonization—the one thing being at the top (अग्र).

In short, nirodha, samādhi and siddhi are, as if, they were—the preparation, the incubation and the fruition of the object.

It will be seen hereafter, that attention, application, and concentration correspond to dhāranā, dhyana and samādhi. Thus they are included in the second process, *viz.*, that of samādhi mentioned above. European writers on self-culture principally give stress to attention, application and concentration. But these may either be of the pure stuff, of duty, and righteousness, or they may be rank passion and infatuation. Devotion may be angelic or perverse. Therefore it is not enough to teach devotion to one's object of pursuit, but first of all to see that the right thing is selected and the right course followed.

Hence the Hindu yoga shāstra enjoins as a preliminary purifying condition, nirodha (or stoppage of excitement, passion and impulse). Thus nirodha must precede dhyana and samādhi (application and concentration). Concentration being preceded by absolute equanimity, the result is an harmonious state of peaceful action and a state of harmony between the object and its surroundings.

These three steps are thus described by Pātanjala under the names (1) nirodha parināma, (2) samādhi parināma, and (3) ekāgratā parināma.*

"The impression of excitement and the

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* व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः ।९।३ ॥

(spontaneous) counter-impression to stop it, the one falling and the other rising—if the mind sides with the stopping tendency,—this is tendency to stoppage (or nirodha pariṇāma)" 9—III.

"When of multifariousness and singleness of purpose, the one abates and the other grows, that is the tendency to concentration (or samādhi parināma,)" 11—III.*

"When tranquility and activity are reconciled to each other,(that is, when tranquility is active and activity is tranquil,)under the influence of a single purpose, that is the tendency to harmonize unto one thing (or ekāgratā parināma,) 12—III.†)

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* सर्व्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य
समाधिपरिणामः । ११ । ३ ॥

† शान्तादितौ तुल्य प्रत्ययौ चित्तस्यै
काग्रता परिणामः । ३ । १२ ॥

SECTION 2.—THE PROCESS OF NIRODHA.

IT is to be observed that it is yoga which developes the spiritual sphere of man. Yoga also expands the worldly business capacities of man. In the former sphere it is gnāna yoga or buddhi yoga or rāja yoga or bhakti yoga. In the latter sphere it is mano yoga. But in both the principle is the same. It is the principle of application and concentration. But as already said, concentration upon a particular thing may be in the shape of an infatuation, and this is the case when the mind pursues an object under excitement and passion. Therefore the mind should be cleared off all excitement before it moves. In fact, to cause the mind to be practically vacant, is the best preparation for receiving a thing in its true light. Hence the yoga shāstra attaches a primary importance to the process of vacating or tranquilizing the mind. It is the initial process which by clearing the ground, enables the mind, easily to soar high and to alight upon any of the highest peaks of spiritual, scientific or other researches. Hence the yoga shāstra, though it begins with the definition of yoga

(योगश्चित्तवृत्ति निरोधः)

using the word nirodha in a wide sense, limits and points the sense of the term nirodha in the following sutra.*

"In two conflicting impulses, one tending to excite and the other to stop excitement, when the former is subdued, and the latter prevails, and the mind falls in with the latter, that is a state called the state of tendency to nirodha (stoppage)". 3—III.

External objects constantly impress themselves upon the mind and tend to excite it in one way or other, at the same time, there arises a counter tendency not to yield to the excitement. The former tendency is called *byuthán* and the latter *nirodha*. A man is incessantly subject to such a conflict.

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* व्युत्थाननिरोधसंस्कारयोरभिभव प्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोध परिणामः ।९ । ३ ॥

A tempting dish of food tends to excite the desire to eat, while considerations of health come in to suggest not to eat. A charming object tends you to run towards it, while prudential thoughts occur to make you not so to run. Some words or acts on the part of a man tend to excite anger in you while you feel the desirability of not being angry. In short, to do or not to do, to feel or not to feel, to think or not to think, is the constant struggle to which man is subject. The yoga system says that the first thing to go right, is to pause by stopping the excitement, and to make yourself calm by becoming absolutely indifferent to all impulses.

The homely adage, "look before you leap," may well be referred to, to explain the first step of the lofty structure built in the shape of yoga philosophy or the Hindu system of self-culture. But the yoga shāstra does not inculcate everlasting stoppage of feeling and thought. It teaches only to stop them till you can fully become master of your position, and till you can take a calm and dispassionate view of the whole thing.

"Then the superintending will is in its true position". 3—I.*

When nirodha parināma *i. e.* the state of tendency to stoppage, takes place as defined in sutra 9 of book III quoted above, and when the superintending will power is in its true position, what follows? 10—III.†

"Then the mind takes a calm and quiet course from the impressions."

Thus yoga is not for securing an everlasting cessation of activity. It only chastens the mind and frees it from impurity. It prevents distraction and guards against falling into the pitfals of wrong and error. It puts the will-power in its proper condition of guidance and superintendence, a condition which is not secured, when it yields to excitements and distractions. For when it so yields itself, it becomes identified with the impulses for the time being.‡

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* "तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥" ३।१ ॥

† तस्य प्रशान्तवाहिता संस्कारात् ॥ १०।३ ॥

‡ वृत्तिसारूप्यमितरत्र । ४।१ ॥

"The man becomes identified with impulses under other circumstances (than those of nirodha.)" 4—I.

When English writers inculcate the necessity of getting rid of prejudice and passion, they, in effect, inculcate to a certain degree, the principle of nirodha. As regards the high problems of man's destiny and existence, the necessity of nirodha, in order to approach them, is no less insisted on by western writers than by the Hindus. Says the English philosophical poet :—

"Retire, the world shut out,
Then in the dead of night
In the depth of heart thus inquire,
'What am I and whence &c.' "

SECTION 3.—THE SAMADHI PROCESS WHICH COMES AFTER NIRODHA.

IT has been seen that the object of nirodha (stoppage) is to vacate the mind of its existing prejudices and passions, and thus prepare it for the influx of pure truths and healthy sentiments. In fact, junction and disjunction—yoga and biyoga—go together. The positive and the negative are counterparts of each other. In yoga shāstra the negative phase is called 'nirodha'—the positive phase is called 'samādhi.'

Nirodha parināma has been explained by sutra 9 of book III. It is the state in which, between the tendency to get excited and that to get quieted, the latter prevails. This has been dealt with in the preceding section. It has also been shown in that section that the mind in that state takes a calm and quiet course from the impressions produced as stated in sutra 10 of the same book. Samādhi parināma is defined in sutra 11 as follows :—*

"Between the tendency to be distracted by a multitude of objects and that to single out one,—when the former tendency disappears and the latter prevails in the mind—

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* सर्व्वार्थतैकाग्रतयोः क्षयोदयौचित्तस्य समाधि परिणामः ॥ ११।३ ॥

that state is called samādhi parināma or the state tending to samādhi."

The process is this. When by nirodha or stoppage of excitement you rise over all pre-existing impressions,—that is, over all prejudices, a calm and easy flow of ideas takes place. Then you are enabled to take a position which is dispassionate, open, and free. Thus of all things, the fittest or the worthiest naturally becomes the most prominent and spontaneously engages your attention, throwing the crowd of other objects in the back ground. Thus ekārthatā or single-mindedness begins to assert itself tending to absorb the mind in it. This is samādhi parināma.

After that, when the mind awakens from samādhi, it finds itself in complete possession of its object and equally earnest and tranquil—that is the state called ekāgratā parināma. It comes after samādhi parināma But of this state in the next section.

The state after nirodha is the samādhi parināma state. The cultivation of this state means the cultivation of singleness of purpose or singleness of object.

To cultivate devotion to one thing at a time, is the means of preventing distractions.*

"For the prevention thereof (*i. e.*, of distractions) let one truth be dwelt upon." 32—I. The first step towards it is "the cultivation of moral virtues such as benevolence, tender sympathy, complacency, and rising superior to pleasure and pain, and to merit and demerit, whereby the mind acquires healthy ease." See sutra 33—I.†

The second step is the regulation of the breath. See sutra 34—I.‡

"The mind may also be fixed even by devotion to worldly objects." See sutra 35—I.§

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* त प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ ३२।१ ॥

† मैत्रिकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्य विषयाणां भावनातश्चित्त प्रसादनम् ॥ ३३।१ ॥

‡ प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ ३४।१ ॥

§ विषयवती वा प्रवृत्तिरुत्पन्ना मनसः
स्थितिनिबन्धिनी ॥ ३५।१ ॥

"Or the fixation may arise from illumination devoid of anxiety." (36—1).*

"Or it may arise from a state of dispassionateness. 38—I.†

"Or it may arise from pondering on an object of one's own liking." (39—I).‡

These are some of the ways in which one may begin (the cultivation of the habit of single minded devotion.) The acquisition of such a habit is the means of removing obstacles to progress and improvement. These obstacles are enumerated in sutra 30 of Book I, as follows :—§

"Sickness, languor, doubt, carelessness, laziness, passionate attachment, wrong perception, purposeless occupation, instability of purpose". 30—I.

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* विशोका वा ज्योतिष्मती ॥ ३६।१ ॥

† वीतरागविषयं वा चित्तम् ॥ ३७।१ ॥

‡ यथाभिमत ध्यानाद्वा ॥ ३९।१ ॥

§ व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थित्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥ ३०।१ ॥

These stand in the way of realizing the direct presence of the Supreme Intelligence which however is realized by means of incessantly meditating on that Supreme One, a process before which all obstacles vanish. Sutras 28 and 29—I.*

Thus incessant remembrance of the name of the Deity, with intent meditation of its meaning, is the paramount cultivation of singlemindedness.

It will be clear now that although the first step of yoga is nirodha or the tranquilization of the mind—the next step is samādhi or the identification with one object. This step begins with a tension. But greater the identification, the less the tension, till one is reduced to a state of inaction in the completion of samādhi or to a state of absorption. But inaction can not be lasting. The yogi can not be satisfied with it. Hence the next state called that of ekāgratā parināma is one of harmony between inaction and action, between blankness and excitement. In short, it is a state of peaceful activity in connection with the object which engrossed it in samādhi.

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* तज्जपस्तदर्थभावनम् ॥ २८।१

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥२९।१॥

SECTION 4.—THE PEACEFUL HARMONIOUS STATE AFTER SAMADHI.

There is ekārthathā before samādhi as indicated by sutra 11, book III. But ekārthatā is not the same as the ekāgratā which comes after samādhi. This is shown by sutra 12. This is the last phase of yoga. In samādhi the will power is engrossed in its object, it is as if it were lost in it. But after samādhi, it is in possession of its object with equanimity between the opposing tendencies to blankness and to excitement, and between unity and multiplicity.*

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* शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रता परिणामः । १२ । ३ ॥

"When peacefulness and activity are reconciled to each other (with regard to the object of application which stands at the top of all others), that is the state tending to ekāgratā (harmonization unto one)." 12—III.

This sutra describes a very important state of the mind, a state which is often lost sight of. It is by missing this state that people say that the yoga shāstra is nihilistic, and that the Hindu system of culture leads to nirvān. The ekāgratā parināma as defined above is the state of peacefulness free from apathy, and of earnestness free from excitement. In nirodha parināma the mind is tranquilised, but in its tranquility a variety of ideas calmly flows in (sutra 10, book III). In samādhi parināma this variety of ideas or purposes gathers to a head, and the mind becomes engrossed in a single object, in which it tends to be lost. Both these states are defective. In the first there is negative tranquility, but no positive object. In the second there is a positive object, but in this stage, first there is great tension, and then a state of relaxation or inaction. This inaction of samādhi, in fact, is the necessary result of that absolute isolation of the object from all its surroundings, which is a condition of the state of samādhi. But in the ekāgratā pariṇāma state, the will power is self-possessed and not lost. The object appears with its surroundings, and these surroundings are clothed with a harmonious relation with the object, which prevents excitement and blankness, but which brings about earnestness and peacefulness. With all great men, scientists, artists or prophets, there must be the state of incubation, *i.e.*, the state of meditation and absorption. This is nirodha and samādhi pariṇāma. Then comes the state of action, *i.e.*, the state of peaceful and masterly realization. This last state is ekāgratā parināma, in fact, the state towards siddhi (success). Sir Isaac Newton, before he enunciated the great truths which revolutionized the mathematical knowledge of the world, used to remain for hours and days absorbed in contemplation. That was the state of samādhi parināma. And then after that he made his own, what had been pressing upon his mind and was able quietly to deliver to the world the fundamental propositions of higher mathematics. This was the state of ekāgratā parināma as defined above. The great prophets of religion exhibited similar respective states of absorption and of masterly action.

"The three states of sānta (tranquility) udita (excitement) and abyāpadesha (the inexpressible harmonization of the two) are things the presence of which is to be found in every dharmi." See sutra 14—III.*

"A dharmi is he who follows the qualities of tranquility, excitement and the inexpressible harmonization of tranquility and excitedness."

The abyāpadesha condition, which characterises true ekāgratā is realized in one who chastises without anger, who eats without greediness, who earns money without avarice, who, in fact, can even fight as Arjuna was directed to fight by the Lord without any personal feelings of ambition or vanity. This is the state of pure dutifulness—the state of want of selfish attachment. It can only be consummated by complete faith and reliance on the Loving God. Such faith and reliance is the perfect and transcendental ekāgratā in which the 'one aim' is not any limited object—but faithfulness to the Supreme Will. When the 'one aim' is limited to any particular object, say to a scientific or any other worldly object, the ekāgratā is inferior and partial. But when the 'one aim' is to conform to the moral and spiritual order of the universe—that is to the Supreme Will governing it—the ekāgratā is the highest and perfect. When this aim is established, all minor aims come in as accessories or as things subservient.

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* शान्तादितोव्यपदेश्य धर्म्मानुपाती धर्म्मी ।१४·३॥

——:o:——

SECTION 5.—THE THREE STATES CONSIDERED TOGETHER.

THE tranquilizing, the concentrating, and the harmonizing are the short names by which the three parināmas, nirodha parināma, samādhi parināma and ekāgratā parināma may be called. Now it will be seen that they successively lead to each other and that there is a common element pervading them all, viz., an element of antagonism to distraction and passion. Therefore the three are called different phases of the same thing. (The tranquilizing tendency is called the property (dharma). The concentrating tendency is called the function (lakshmana) and the harmonizing is called the condition (avasthā). That is they are respectively, the essential property, the denoting function and the resulting state of the subject as regards the object.) This is clear from the following sutra :—*

"By explaining the three parināmas the essential property, the denoting function and the final condition as regards the senses and the objects of the senses are explained." 13—III.

It means that one finds in the senses and the objects of the senses, changes which correspond to the tranquilizing, the concentrating and the harmonizing conditions.

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* एतेन भूतेन्द्रियेषु: धर्मलक्षणावस्था
परिणामा व्याख्याता: ।१३।३॥

The tranquilizing tendency is the characterstic condition called sānta (peaceful), the concentrating tendency is the symptomatic condition called udita (stimulated) and the harmonizing tendency is the final condition called—abyāpadesha (inexpressible). Accordingly these three states are said to be found in every dharmi or phenomenal being or thing in sutra 14 book III, which has already been quoted.

What differentiates the parināmas is the order of succession (krama).

" Difference in the order is the occasion of the difference of parināmas."* 15—III.

Now what is krama (order) ? It is defined as follows :—†

"Order of succession is the relation of moments cognised in the last modification."

It is conceivable that ekāgratā may come first, instead of coming last, or the samādhi may come first instead of coming in the second place, in some exceptional cases. This may be owing to the direction that the consciousness of one moment may take with reference to that of the next. But this discussion as introduced by the sutras above quoted is metaphysical and may well be kept apart. The practical importance of combining together the three parināmas is shown by more than one sutra.*

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* क्रमाण्यत्वं परिणामान्यत्वे हेतुः ।१५।३॥

† क्षणप्रतियोगी परिणामापरान्तनिग्राह्यः

क्रमः ।३२।४॥

(" By practising samyama (defined as practising together dhāranā, dhyan and samādhi) with reference to each of the three parināmas one gets a knowledge of the past and the future.)" 16—III.

By practising samyama with regard to nirodha parināma, one becomes immoveable by external influences. He is not driven to do what he ought not to do and becomes swastha or truly posted.

By practising sanyama with reference to samādhi parināma, one is freed from the distractions of his own consciousness. He is put upon the way of concentration and becomes identified with one object. By practising sanyama with regard to ekāgratā parināma, one rises over all struggle and with the singleness of purpose acquired by samādhi he realizes his object in all its shapes and form and to its very essence easily and spontaneously.

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* परिणामत्रय संयमादतीतानागत ज्ञानम् ।१६।३॥

Such a three fold discipline must vastly widen the field of one's mind and must immensely deepen one's grasping power. So with such power and insight one may well pry into the future and get a retrospect of the past—to both of which the present is always a key.

The power of one, who has qualified himself as above extends to the minutest and to the most extensive. His vision is both microscopic as well as macroscopic. He is at home in dealing with the particular as well as the general. So we have sutra 40 book I.*

" His mastery extends to the most minute and to the most extensive".

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* परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ।४०।१॥

Again in sutra 41 book I.*

"The mind in which transformations have lost ground becomes unto the perceiver, the perception and the perceivable as a transparent crystal on which they are reflected as one and the same with it."

This means that one, who has mastered external influences and has become self-collected, has no burden to bear either in regard to his own act or with regard to the objects before him. The external influences and impressions set lightly on him like a reflected light and he is free to attain to the highest position, pressed upon by nothing in this world.

Such is the state of consummation of yoga. Yoga thus comprehends the three changes of tranquilization, concentration and harmonization. The word yoga is sometimes used as limited to nirodha and sometimes as limited to samādhi. But its meaning is not completed without ekāgratā either in its highest state as implying approach to the Supreme One or as implying only a harmonious realization of any limited pure object of pursuit.

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* क्षीणवृत्तेरभिजातस्येव मणिग्रहितृग्रहणग्राह्येषु
तत्स्थ तदञ्जनतापत्तिः ।४१।१॥

The means, by which nirodha, samādhi and ekāgratā are secured, are treated in detail under the head of yoga-angas or the practical limbs of yoga. They are however generalized under the two heads of abhyas and bairāgya, the physico-psychic discipline and the ethico-spiritual discipline.*

"The brittis are stopped by abhyas (physical and psychic exercises) and by bairāgya (freeing oneself from attachments by moral and religious exercises). 12—I.

What is abhyas? "It is the effort to remain in the state of nirodha." Sutra 13—I.†

It will be seen hereafter that this effort consists of regulation of posture, and of breath, of withdrawing the senses from their objects and gathering them to a point, and fixation of attention &c. Then "this effort in order to be well grounded must be observed for a long time uninterruptedly and with devotion." Sutra 14—I.*

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* अभ्यासवैराग्याभ्यां तन्निरोधः ।१२।१॥

† तत्र स्थितौ यत्नोऽभ्यासः ।१३।१॥

In the next place, bairāgya is defined as follows :—†

"It is the mastery of him who has risen above and become indifferent to the (attractions of) objects seen and heard." Such mastery requires yama (control of desires,) niyama (regulation of them) and samyama (three-fold practice) &c.

"When bairāgya is carried to perfection the real purusha—the soul, is known and an indifference to phenomenal changes arises" Sutra 16—I.‡

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* स तु दीर्घकालनैरन्तर्य सत्कारसेवितो दृढ़-भूमिः ।१४।१॥

† दृष्टानुश्रविकविषयवितृष्णस्य वशीकार संज्ञा वैराग्यम् ।१५।१॥

‡ तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् १६।१॥

CHAPTER II.

FURTHER EXPOSITION ON THE LINES INDICATED.

SECTION I.—THE MENTAL FUNCTIONS ON WHICH NIRODHA BEARS.

(The functions of the mind are either sound or morbid accordingly as they are aklishta or klishta. If one learns to check them, he can employ them discriminately. But if he be unable to check them he is often a prey to them in evil directions.) Hence the necessity of acquiring the power to stop them. Accordingly the author enumerates them at the outset.*

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* वृत्तयः पञ्चतय्यः क्लिष्टा अक्लिष्टाः ।५।१॥

"Brittis (functions) are of five classes whether healthy or morbid (*i. e.* whether affected or unaffected by klesha)." 5—II.

"Klesh consists of ignorance, egotism, attachment, hatred, and tenacity to worldly life."* 6—II.

The five classes of mental functions have been said to be (klishta and aklishta) morbid and healthy.†

"Evidencing, misevidencing, idealizing nidrā (vacating) and remembering are the five functions." 6—I.

Manifestly, misapprehension or misevidencing is of an unhealthy class. Apprehension or evidencing is of a healthy class and the others apparently may be either healthy or unhealthy according to circumstances. And even apprehension may be forbidden by the requirements of the situation, and may be regarded as unhealthy.

" Pramāna or evidencing is of three kinds

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* अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ।६।२॥

† प्रमाणविपर्य्ययविकल्पनिद्रा स्मृतयः ।६।१॥

—direct perception, inference and inspiration."*

(Thus by pramāna is meant the work of the perceptive faculty, of the reasoning faculty and of the spiritual faculty—called inspiration, by the higher influences operating in higher minds.)

"Misevidencing means false apprehension such as does not conform to that (real object)."† 4—I.

To recognize mistaking as a function is peculiar to the Hindu system. That man mistakes, is a fact. It is better for many purposes to recognize this fact than not. It is an incident of the chaotic tendency which is admitted to exist in nature. Its use is to emphasize and call into play the evidencing faculty which without this opposite could not appear in relief. In short, to err being human—erring should have a place in considering the operations of the mind.

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* प्रत्यक्षानुमानागमा प्रमाणानि ।७।१॥

† विपर्य्ययोमिथ्याज्ञानमतद्रुपप्रतिष्ठम् ।८।१॥

"Vikalpa or the idealizing consists in following the sense conveyed by words in the absence of the thing."* 9—I.

Broadly speaking, this is imagination.

"Nidrā or the vacating is the function resting upon consciousness of blankness."†

In the Hindu system, securing the state of blankness is a thing of great importance. It is the means of securing fulness of healthy activity. It is an act conducive to nirodha or tranquilization.

"Smriti or remembering is not the letting go of that of which one has become aware."‡

To sum up the brittis, a thing is evidenced by the senses or the senses conjointly with reasoning. This is pramāna. Then it is possible that owing to the wrong action of the senses, the evidence is false. This is biparyaya or mistake. But leaving aside this possibility and taking the evidence to be correct when the thing evidenced is removed, a substitute of it in the shape of a word with a representing sense remains. This is bikalpa (imagination). But when the mind is driven to get rid of this substituted representation and feels consciousness of blankness, this is nidrā (or vacation). But if instead of getting rid of the representation which one was aware of, does not let it go, this is smriti (memory). These are the five classes of brittis or functions. But the force of the word britti is a little more than mere functions. It is derived from the root bri (वृ) meaning to fall upon. The term britti conveys the idea of agitation and excitement.

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* शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ।९।१॥

† अभावप्रत्ययलम्बना वृत्तिनिद्रा ।१०।१॥

‡ अनुभूताविषयासम्प्रमोषः स्मृतिः ।११।१॥

It is therefore that the brittis are to be stopped in order to enable the will power to act freely and properly. This stoppage or nirodha is for securing tranquilization. It is not for stopping action. In fact for the matter of action it is not stopped by nirodha. A gentle action within, ever remains even after stopping the excitement of the function mentioned above. Sutra 10 book iii expressly says so.

Each of the brittis might, in fact, press upon the mind in relation to more than one object at a time. This would be confounding. Then several brittis might tend to work at the same time. This also would be confounding. In fact the brittis tend to lead the mind each in its own way. But the mind should be able to dismiss or entertain them. Says an english essayist. "Dost thou so young know when to speak and when to hold thy tongue.". Similarly it may be said "Dost thou so young know when to remember and when to forget" and so on. (But one, in order to know when to do a thing or not to do it—must first of all know to be calm and self-collected by shutting out the invasions of all aggressive influences. This shutting out is nirodha.) This state of nirodha is thus described by Bhagabat Geeta.*

"As a lamp sheltered from the wind flickereth not, such is the traditional simili of the yogi of subdued thought, absorbed in the yoga of the self."

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* यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९।६॥

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SECTION 2.—THE STEPS LEADING TO SAMADHI OR EKARTHATA.

It has been already seen that samādhi parināma is the state in which the tendency to multifariousness yields to the tendency to a single purpose (sutra 2 book III.) Samādhi itself is defined as follows:—*

"When that (contemplation) is (so intensified) as to lose, as if it were, consciousness of one's self in the consciousness of the object that is samādhi." 3—III.

This definition and the definitions of dhāranā and dhyāna will he discussed hereafter in full. But it is necessary to touch them here.†

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*तदेवार्थमात्रनिर्भासत् स्वरूपशून्यमिव समाधिः।३।३॥

† देशबन्धचित्तस्य धारणा ॥१।३॥

("To fix the mind on a limited space (object) is dhāranā." 1—III.

"There to concentrate attention is dhyāna."*) 2—III.

So samādhi is the highest degree of concentrating attention when it reaches a point at which the idea of the object is all, and the man loses even consciousness of self. This is the highest ekārthatā (singleness of purpose).

How is this to be practised? It can be practised in two ways—in a theoretical or studently way—or in a practical way, in course of the affairs of active life. The first method is practised in groves and caves under the instructions of qualified gurus, the second method, in striving after success in the honest avocations of life and above all in performing religious devotion.

When the object of the sādhan (effort) is limited, dhāranā and dhyāna may not extend to samādhi. In such cases, even if they extend to samādhi, that samādhi is not nirbeez

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* तत्र प्रत्ययैकतानता ध्यानम् ॥२।३॥

(thorough) samādhi but only sampragnāta (partial) as it will be explained hereafter.

But where the object of sādhan is the Divine Being and when it is properly conducted with that end, getting all obstacles removed, the man falls into nirbeez samādhi, or consummate self-obliviousness and such samādhi is followed by realizing divine life. This subject will be fully treated later on. Ordinarily the yoga shāstra speaks of removal of pain as the object of yoga. But what is meant by this pain? It means living the low life, of one who cannot realize the moral and spiritual order of the universe. In short, it is that which accompanies ignorance, in the sense of incapacity to realize all that is high and noble. But the effect of the highest samādhi is what the Bhagabat Geeta describes as the states of *sthitapragna* (fixed in wisdom) and of *sthitadhi* (fixed in-contemplation).*

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* प्रजहाति यदा कामान् सर्व्वान् पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५।२॥

"When a man abandoneth, O Partha! all the desires of the heart, and is satisfied in the self by the self, then is he called stable in mind (55).

He whose manas is free from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger, he is called a muni of stable mind. (56).

He who on every side is without attachments, whatever hap of fair and foul, who neither likes nor dislikes, of such a one the understanding is well-poised. (57).

When, again, as a tortoise draws in on all sides its limbs, he withdraws his senses from the objects of sense then is his understanding well-poised. (58).

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥५६॥
यः सर्व्वत्रानभिस्नेस्तत्तत् प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता: ॥५७॥
यदा संहरते चायं कूर्म्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता: ॥ ५८॥
भगवद्गीता । २॥

SECTION 3.—THE STATE OF EKAGRATA OR SUCCESS AFTER SAMADHI.

It has been explained that while samādhi is the state of incubation, the state of ekāgratā is the state of fruition. How it has been defined by Pātanjala has been shown before. It is the condition of subjective and objective harmony as has been already explained. It includes subjective harmony, as by definition it includes a reconcilement of tranquility with earnestness. It has objective harmony because the definition implies that one thing is to be the leading thing of all others.

As in the case of samādhi, so in the case of ekāgratā, the consummation is only realized when the object is the Divine Being. In all other cases the object consists of something connected with some duty, limited by time and space. The ekāgratā arising in relation to such objects is a harmonious peaceful experience limited by time and space.

But when the object is the All Good Divine Being the ekāgratā is unrestricted.

Then again in the case of samādhi—when the object is more or less of a negative character, some sort of samādhi may be attained. In the case of ekāgratā however when the object is of a negative character—the condition of true ekāgratā is not at all attainable.

The author speaks of two sorts of samādhi as follows :—*

("The samādhi) of those who seek to be merged in the bodiless or in nature, is of a worldly purpose." 19—I.

The author means that such samādhi has no higher fruition in their case, they being subject to the laws of this phenomenal world as for example birth and rebirth.

But he says that :—†

"That of others is preceded by, reverence, vigor memory, samādhi proper (in the sense of ekārthatā) and supersensuous perception." 20—I.

Reading this sutra with sutra 12 of book iii defining ekāgratā parināma it is evident, that it is the samādhi of those who have faith and hope that terminates in the harmonizing condition of unrestricted ekāgratā parināma, but not of those who want to be merged in nature. Sri Bhagavat Geeta calls it bhakti yoga.

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* भवप्रत्ययो विदेहप्रकृतिलयानाम् । १९।१॥

† श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥२०।१॥

In fact ekāgratā, in the sense of religious devotion, is no less the end than the beginning of yoga. (Pātanjala puts what he calls the practical yoga as the preliminary preparation for the regular course of yoga cultivation. And this practical yoga consists among other things, of resignation to God.*)

The highest ekāgratā is described by Bhagabat Geeta by the following among other sutras†

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* तपः साध्यायेश्वरप्रणिधानानि क्रियायोगः ।१।२

† इन्द्रियाणि प्रमथीनि हरन्ति प्रसभं मनः ।
तानि सर्व्वाणि संयम्ययुक्त आसीत् मत्परः॥६१॥
योगिनामपि सर्वेषाम् मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमोमतः ॥ ३७॥

भगवद्गीता । २ ॥

" Having restrained them all, he should sit harmonized, devoted wholly to me; for whose senses are mastered, of him the understanding is well-poised." (61).

" And among all yogis, he who with the innerself abideth in me, he is considered by me to be the most completely harmonized." (47).

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SECTION 4—THE THREE STAGES OF YOGA IN RELATION TO THE SANKHYA PHILOSOPHY.

In the higher spheres of speculation nirodha, samādhi and ekāgratā may be illustrated by the truths of the Sānkhya philosophy. The Sānkhya treats of three stages of human progress.

First is the *defacto* state of ordinary humanity. In this state—the purusha or the experiencer, is in the state of bondage and the prakriti or the object of his experience is a combination, pulling purusha on three sides and continually agitating and bewildering him. In this state the experiencer is hardly able to claim experience to be his property. On the contrary—it is the experienced prakriti which claims him to be its—property. The experience of this stage is lower experience and is called aviveka or (ignorance) and is associated with misery.

The second stage of progress according to the Sānkhya, is realized when on the one hand, the experiencer or the purusha isolates himself from the objects of his experience *i.e.*, from the mixed action of the three-faced prakriti, and can take a stand unaffected by it as a passive onlooker; and then on the other hand, prakriti ceases to pull him on three sides, and appears in that balanced state which is asserted by the definition of prakriti to be its proper condition.

In the third stage the experiencer or the purusha is absolutely free and his experience is no more the lower experience called aviveka, but that higher experience called viveka, where he realizes the dependence of prakriti on the spiritual order of things. In this stage the purusha is the master of prakriti and has the leading string of it in his hands.

It is clear that nirodha is directed against the first stage, that samādhi marks the second stage and ekāgratā also called kaibalya characterzes the third stage of the Sānkhya system.

The state of bondage from which a man is to work his way out by yoga is thus described by Pātanjala :—*

"The store of the influences of past works, which has its root in the causes producing afflictions (ignorance passions &c) has fruition in the present as well as in the future." 12—II.

"This root extisting, it fructifies into varieties of birth and of age and the burden (thereof)"† 13—II.

"These have joy or suffering as their fruits, according as the cause is virtue or vice."‡ 14—II.

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* क्लेशमूलः कर्म्माशयो दृष्टादृष्टजन्मवेदनीयः॥१२।२॥

† "सतिमूले तद्विपाको जात्यायुर्भोगः ।"१३।२॥

‡ ते ह्लादपरितापफलाः पुण्यापुण्यहेतत्वात् ॥१४।२॥

"What is to be averted is pain not yet come."* 16—II.

"The cause of the thing to be shunned (i.e. of pain) is the attachment of the experiencer to the object of experience (i. e. the bondage of the experiencer)"† 17—II.

It will be observed that sanyoga is compulsory or ignorant junction as opposed to yoga which is discriminating junction.

"The entity of the experienced is, as if it were, for the experiencer."‡ 21—II.

"Attachment is for a right realization of the relation between the lording power of the experiencer and the power of the experienced itself. Such a realization arises from detachment."§ 23—II.

"Of that (attachment) ignorance is the cause."|| 24—II.

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* हेयं दुःखमनागतम् ॥ १६।२॥

† द्रष्टृदृश्ययो संयोगो हेयहेतुः ॥१७।२॥

‡ तदर्थ एव दृश्यस्यात्मा ॥ २१।२॥

§ स्वस्वामिशक्त्यो स्वरूपोपलब्धिहेतुः संयोगः ॥२३।२॥

|| तस्य हेतुरविद्या ॥ २४ । २॥

"Ignorance being removed, the attachment is removed, such removal produces kaibalya, in the experiencer."*

Thus nirodha is against sanyoga (ignorant conjunction).

Samādhi and ekāgratā are for securing yoga (the disciminating junction).

For, on examining the Pātanjal system as a whole, it becomes evident that what is called viveka or gnāna is the realization of the spiritual and moral order of things, with a power of unattached junction with nature in a disinterested manner; and aviveka or the agnāna is the reverse of such realization.

Attachment to prakriti is to be shunned, because it obscures a disinterested sense of duty and produces distractions and confusion, but a junction free from these needs not be shunned. So in the case of spiritual ekāgratā there is junction but it is not that conjunction (attachment which is to be shunned.)

In short the object of nirodha parināma is to suspend the conjunction (attachment) between the experiencer and the object of experience, that of samādhi parināma is to cultivate that sort of simple junction which is free from ignorance and selfish attachment, and that of ekāgratā parināma is to confirm the state of disinterested sense of duty arising from it on a positive basis of peace and harmony.) It has already been said that these parināmas are respectively called the—property, function and the condition of yoga (dharma, lakhan and avasthā). The yoga thus consists of this triple parināmas—and not of nirodha only. And it is by practice of this triple parināmas upon a given object that one can achieve siddhi or success with regard to that object.

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*तदभावात् संयोगाभावो हानं तद्दृशेः कैवल्यम्॥२५ २॥

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SECTION 5.—WHAT TO BE SHUNNED AND WHAT TO BE GAINED BY YOGA.

Both the Sānkhya and Pātanjala state, in effect that (man has two levels of experience—one is the level of agnāna or aviveka (ignorance) and the other is that of gnāna or viveka (wisdom).) The one is the lower experience and the other higher experience.

Salvation means the higher experience and bondage the lower.* (Sānkhya 23 and 24 book III).

Now the lower experience avidya is defined by Pātanjala to be "That perversion by which the ephimeral, the impure, the evil and the nonspiritual are taken to be the eternal, the pure, the good and the spiritual." See sutra 5 book II.†

This lower experience further includes—asmita rāga, dwesha and abhinivesha (egotism, attachment, hatred, tenacity to worldly life.)

"Asmita (egotism) is identifing the power of experiencer with the power of experiencing.‡ 6—II.

"Rāga (attachment) is pleasurable attraction.§ 7—II.

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* ज्ञानात् मुक्तिः ॥ बन्धविपर्य्ययात् ॥

† अनित्याशुचिदुःखात्मनित्यशुचिसुखात्मख्याति-
रविद्या ॥ ५ २॥

‡ दृग्दर्शनशक्तोरेकात्मतैवास्मिता ॥ ६।२॥

§ सुखानुशयी रागः ॥ ७।२

"Dwesha (hatred) is painful attraction."* 8—II.

Abhinivesha (tenacity to worldly life) is that self sustaining current of attachment to bodily existence which exists even in the case of the wise."† 9—II.

These are the factors of that lower experience called agnāna—which binds man to affliction. They thus constitute what is called klesha or (pain). See sutra 3—II.

Now on the other hand what is the higher experiene called viveka or gnāna? The Sānkhya defines his purusha and prakriti but has not strictly defined this higher experience. It evidently leaves it to be understood as explained by the upanishads, one sutra of which he reproduces in explanation of the term viveka as follows :‡

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* दुःखानुशयी द्वेषः ॥ ८।२॥

† स्वरवाहीविदुषोऽपि तन्वहबन्धो अभिनिवेशः ॥ ९२।२॥

‡ तत्वाभ्यासान्नेति नेतीति आगाद्वियोगसिद्धिः॥७४।३॥

सांख्यसूत्र ।

"Viveka is established by studying the reality by the 'not this and not this,' process of relinquishment.

Pātanjala says "the realization of viveka without a break, is the means of removing bondage."* 26—II.

In fact viveka or gnāna is the reverse of avidyā or agnāna. Positively stated, it is the realization of the moral and the spiritual order of the universe, as opposed to looking upon it as a conglomeration of matter without any guiding spirit. It will now be seen that the object of yoga, is to rise above the level of the lower or sensual experience and to acquire a firm position on the level of the higher or supensensual experience—nay to reach to the highest experience of all—the kaibalya in which matter and mind are perceived as merely the emanations of one and the same Spiritual Sun.

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* विवेकख्यातिरविप्लवा हानोपायः ॥ २६ २॥

SECTION 6.—THE SAME SUBJECT CONTINUED.

The higher experience (viveka) which is to be secured by yoga is explained by Pātanjala systematically. This higher experience begins with the subjugation of the senses.

"The subjugation of the senses takes place by mastering the mode of perception, the nature of it, the egotism it tends to, the concommitance, and the purpose it serves."* 48—III.

"From that the senses acquire the quickness as of mind, the cessation of the character of instrument and the conquest of the mainspring of external force."† 49—III.

"He who fixes the mind on purusha and sattwa (the spiritual element of nature) so as to realize the distinction between them, gets knowledge of and supremacy over all things."[*] 50—III.

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* ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥
४८।३

† ततो मनोजवित्वं विकरणभावः प्रधानभयश्च ॥
४९।३॥

"Then when one rises superior even to the attachment of that (supremacy and full knowledge), the seed of evil being destroyed, kaibalya (the state of realzing the only one) follows."[†] 51—III.

See also sutras 24 and 25—V.

"The realization of the only one arises from the purity and harmony of purusha and satwa (the spiritual element of nature)."[‡] 56—III.

Thus higher experience begins from acquiring a control over the senses and ends with absolute purity and harmony.

The conjunction of purusha with nature which is to be shunned is a conjunction consisting of agnāna or aviveka. It is attachment. Such a conjunction forms experience of a lower order which ought to give way to the higher experience called viveka which consists of purusha being purely joined with the purest and highest phase of nature.

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[*] सत्वपुरुषान्यता ख्यातिमात्रस्य
सर्व्वभावाधिष्ठातृत्वं सर्व्वज्ञातृत्वञ्च ॥ ५०।३॥

[†] तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ ५१।३॥

[‡] सत्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ॥ ५६।३॥

The following two sutras also throw light upon the above observations.* 47—I.

"In that clear state which follows unquestioning concentration is to be found spiritual serinity." 48—I.

"Then arises the truth bearing wisdom."

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* निर्विचारवैशारद्योऽध्यात्मप्रसाद् ॥ ४७।१॥

ऋतम्भरा तत्र प्रज्ञा ॥४८।१॥

CHAPTER III.

THE EIGHT FACTORS OF YOGA.

SECTION 1.—GENERAL ENNUMERATION OF THE FACTORS.

The eight factors of yoga called the yogāngas are the following :—

√ 1. *Yama*—control or adhering to the five primary duties.
√ 2. *Niyama*—regulation or adhering to the five known means of progress.
3. *Asana*—position or the easy attitude of the body.
4. *Prânáyama*—control and regulation of prāna (vital energy in connection with the breath)
5. *Pratyáhara*—withdrawing the senses from external objects and turning them inward.

6. *Dháraná*—fixation of attention.
7. *Dhyána*—concentration.
8. *Samádhi*—identification.*

All these factors more or less enter the phase of nirodha and the phase of samādhi in its extended sense. Ekāgratā however being the limiting condition, may be said to transcend the angas (members or factors). The functions and utility of the angas of yoga are thus described.†

"From the practice of the yogāngas arises the light of inspiration up to the limit of saving knowledge by destroying impurity."

The yoga angas enter more or less in yogas of all kinds, however called, mano-yoga, buddhi-yoga gnāna-yoga or rāja-yoga. In bhakti-yoga however their presence is not directly felt. In what is called hata-yoga the physical factors, āsana and pranāyama are mostly used and almost carried to a fault. A distinguished writer says regarding the hata yoga :—

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* यमनियमासनप्राणायामप्रत्याहारधारणाध्यान-
समाधयोऽष्टावङ्गानि । २९ । २ ॥

† योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेक
ख्यातेः । २८ । २ ॥

"This system (hata yoga) deals principally, with with the physical part of man with view the to train his will. The processes prescribed to arrive at this end, are so hard and, difficult that only very few of the resolute souls go through all the stages of its practice, but many have failed and some died in the attempt of its acquirement. It is therefore strongly denounced by all the wisest philosophers."

According to Bhoja Raja's commentary the yoga-angas, as ennumerated in the sutras of Pātanjala, are placed in the order of their importance.

Accordingly dhāranā, dhyāna and samādhi are higher than āsana and pranāyama. Therefore those who accord a predominance to the latter two angas over the former three, are not right. The Hindu literature, in general, and even the Buddhistic attach a greater importance to the mental and moral angas (factors) of the yoga than to the physical angas.

The Vishnu Purana says :—

11. Whatever he meditates upon, that is obtained by a man (in future existence): such is the mysterious power of meditation.

12. Therefore must he dismiss everything perishable from his thoughts, and meditate upon what is imperishable only.

13. There is nothing imperishable, except Purusha.

14. Having become united with Him (through constant meditation), he obtains final liberation.

15. Because the great Lord pervades the whole universe (pura), therefore is he denominated Purusha by those who reflect upon the real nature (of the Supreme Spirit).

Then the Buddhistic school of Tian Tai is based upon 'Chi Kwan' which is a corruption of 'sthira-gnana' 'fixed wisdom'—thus acknowledging, the paramount importance of meditation and devotion.

Thus what is called hata-yoga as contradistinguished from yoga in its moral and mental aspect, may well be left apart. But the distinction that deserves of consideration, is that between abhyās-yoga' and 'bairāgya-yoga'. Pātanjala says yoga is attained by abhyās and bairāgya—practice and freedom from passions. The question presents itself 'what is the relation of the eight yogāngas with either of the two, abhyās and 'bairāgya'? The relation of the angas to the two is this. The angas are consciously cultivated in the abhyās, while they are unconsciously cultivated in the bairāgya. One may study the principles of syllogism as a distinct object of pursuit. But when he reasons about things in his worldly dealings, he is never conscious of those principles. Nevertheless those principles are unconsciously followed if he follows common sense.

Similarly when one acts disinterestedly and does duty for the sake of duty, he unconsciously performs the angas—dhāranā, dhyān and samādhi and also the other angas. I say the other angas because when one is earnestly bent upon the discharge of a duty, even his pulses become quiet and his breath steady.

This is one distinction between abhyās

and bairāgya. The other is that abhyas is psychic while bairāgya is ethical.

———:o:———

SECTION 2.—THE FIRST YOGANGA—YAMA.

"Yama (self control) consists of avoiding (1) injury to life, (2) falsehood (3) misappropiation (4) incontinence (5) avarice."* 30—II

It may be expressed in the shape of the following commandments :—

(1) Thou shalt not hurt.

(2) Thou shalt not lie.

(3) Thou shalt not misappropiate.

(4) Thou shalt not indulge in excess.

(5) Thou sholt not covet.

"These are the five great universal duties without reference to rank, time, place and circumstances."† 31—II.

Of the ten Christian Commandments, the first four relate to doctrinal matters. The remaining six bearing on conduct are as, follows :—

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* अहिंसासत्यास्तेय ब्रह्मचर्य्यापरिग्रहा यमः ।३०।२॥

† एतेजातिदेशकालसमयानवच्छिन्नाः सार्व्वभौम-
महाव्रतम् । ३१ । २ ॥

(1) Thou shalt do no murder.
(2) Thou shalt not commit adultery.
(3) Thou shalt not steal.
(4) Thou shalt not bear false witness.
(5) Honour thy father and thy mother.
(6) Thou shalt love thy neighbour as thyself.

The Bhudhistic scriptures are prolific of commandments. But the principal commandments are the ten precepts. The precepts with regard to those, who having sinned seek for recovery by repentance, are the following.

(a) They must revive their faith in rewards and punishments.

(b) They must encourage in themselves a feeling of deep shame for their sin.

(c) They must be filled with a sense of reverence and fear.

(d) They must desire to destroy occasions of sins or as the law says, "shape their conduct according to religion."

(e) They must confess their sins without reserve.

(f) They must cut off all sinful inclinations (or heart-leanings to sin).

(g) They must excite in themselves a jealousy for religion (the law, or desire to protect the law).

(h) They must promote in themselves a desire to see all men arrive at salvation.

(i) They must constantly invoke "all the Buddhas."

(j) They must consider the "deadness" (unproductiveness) of the nature of sin.

These precepts are of a general nature. But the five commandments involved in yama are practical. They are only the first steps in the course of improvement and self-culture. But they are indispensible. Without them any attempt to nirodha or samādhi would be simply abortive. The Christian commandments may well compare with them.

SECTION 3.—THE SECOND YOGANGA —NIYAMA.

"Niyama (regulation) consists of observance of (1) purity (both bodily and mental (2) contentment, (3) austerity, (4) study of scriptures, (5) persevering devotion to God."* 32—II.

In effect niyama is to make it a point to observe the following rules.

(1) Keep your mind and body clean.

(2) Be not impatient and too much ambitious.

(3) Learn to bear hardship.

(4) Learn truths taught by holy men.

(5) Love God above all.

The true principle of niyama or observance of sound rules is laid down in the following sutra.†

"To shut out the wrong side and to contemplate on the opposite (the right) side."

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* शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमः । ३२ । २ ॥

† वितर्कवाधने प्रतिपक्षभावनम् । ३३ । २ ॥

This is also said in sutra* 10—II.

"These subtle evils (avidyā, dwesha) are to be evaded by calling up their opposites."

This principle is further explained as follows :—†

"The distracting things—"injury to others, and the like—no matter whether done, caused to be done or approved of, whether preceded by covetousness, passion or confusion, whether slight, tolerable or excessive are productive of depravity and suffering, thus to call to mind their opposites.' 34—II.

In other words to ponder on the negative state of a bad deed, is a means of preventing them, as this necessarily brings to mind the the good effects of abstaining from them.

One who has attained to that stage of moral perfection at which he is free from all selfishness, and his whole life is resigned to God, does not require particular rules and regulations to protect him. But to those who are not so advanced, these are of great use. Hence the numerous *bratas* (vows) and the various yogas and yagnas—devotional ceremonies as well as what is called prāyaschitta the purifying ceremonies).

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* ते प्रतिप्रसवहेयाः सूक्ष्माः । १० । २ ॥

† वितर्काहिंसादयः कृतकारितानुमोदितालोभक्रोध-मोहपूर्व्वका मृदुमध्याधिमात्रा दुःखज्ञानानन्तफला इति प्रतिपक्षभावनम् । ३४ । २ ॥

In fact niyama is in furtherance of yama. The five evils against which one is to fight in way of self-control (yama) can only be successfully combated by realizing the benefit which arises from their opposites.

" When enmity is removed from one's mind, all enimity to him ceases.* 35—II.

" When truthfulness is established in one's heart, he never misses the fruits of works desired."† 36—II.

" When one is above temptation to misappropriate others' properties, one finds himself in possession of all valuable things."* 37—II.

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* अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ ३५।२॥

† सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥ ३६।२॥

"When abstinence from sensuality is established, one gets vigour."† 38—II.

"When one is entirely self-reliant and disdains charity, he gets a glimpse of his former life."‡ 39—II.

The author goes on, in a similar strain to ennumerate the blessings arising from the five niyamas. These blessings are the rewards of virtues inculcated by them and do not arise from the opposite of any vice as is the case with yama to which the above sutras, regarding opposites refer.

In the plane of rules and regulations (bidhi mārga) men are good from motives of benefit. It is therefore that the author dwells on the benefits from the five niyamas. But it is not necessary to discuss this subject further.

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* अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ ३७।२॥

† ब्रह्मचर्य्यप्रतिष्ठायां वीर्य्यलाभः ॥ ३८।२॥

‡ अपरिग्रहस्थैर्यं जन्मकथन्तासम्बोधः ॥ ३९।२॥

SECTION 4. THE THIRD YOGANGA-ASANA *(Posture)*.

Asana is one of the angas primarily required in effecting nirodha parināma (the tendency to stoppage).

" The (desirable) posture is that posture in which one may remain steadily and at ease."*

There are many such postures—such as *padmâsana*, *dandâsana*, *swastikâsana*. It is the steadiness and pleasantness of a posture that make it serviceable to concentration.

" Postures become steady and pleasant by giving up struggling efforts and by resignation to the transcendental."† 47—II.

Asana or suitable posture is a necessary condition of the next anga prānāyāma (balancing of the breath and the vital energy).

" When āsana is secured, then there is no disturbance by any couple of opposite thoughts and feelings."* 48—II.

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* स्थिरसुखमासनम् ॥ ४६।२॥

† प्रयत्नशैथिल्यानन्तसमाप्रत्तिभ्याम् ॥ ४७।२ ॥

What is called mudrā (gesture) may be mentioned in connection with āsana. It consists in particular movements of the limbs, so rhythmically or harmoniously ordered as to secure a healthy action of the nerves and of the mind. These mudrās are mostly resorted, to in what is called hata-yoga. But many of them are acceptable also for purposes of higher yoga. In fact in bhakti-yoga the mudrās involved in singing and dancing are highly valuable. The principle which governs the mudrās is the same as that governing āsana. That principle is, so to dispose the body as to bring pleasure and steadiness. Men whose duties require travelling or going from one place to another are in need of following some such system and method in effecting locomotion as secures ease and steadiness. The soldier marches rhythmically and the porter also walks according to some measured steps.

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* ततो द्वन्द्वानभिघातः ॥ ४८।२॥

Thus the importance given to āsana in the yoga shāstra is not something singular.

The posture in which a man should sit while engaged in doing the duties of the business world is a question of importance. Probably the European posture of sitting upon armed chairs is a suitable business posture. But the Hindu padmāsana is certainly not inferior even for business purposes.

SECTION 5. THE FOURTH YOGANGA PRANAYAMA.

(Regulation of the breath and the vital energy.)

Asana and prānāyāma are connected with each other—the former leading to the latter Hence the following sutra :—

" When this (a pleasant and easy posture) has been established—the motion of inspiration and expiration becomes divided—and this is prānāyāma."* 49—II.

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* तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥ ४९।२॥

Prāṇāyāma is variously defined. The above definition is very simple and the prāṇāyāma according to it, does not involve any effort to be made. By this definition, it is the sequence of an easy and pleasant posture. But this matter so simply put is far reaching in its effect. The term prāna is ordinarily understood to mean breath. But its higher meaning is vital energy, and even psychic energy. So the word prāṇāyāma may mean both regulation of the breath as well as regulation of the vital and psychic energy.

The human organization is a silent musical box. It is full of rhyme and rhythm. Inspiration, and expiration—inhalation and exhalation of breath—take place naturally by way of rhythm. The breath in and the breath out rhyme to each other—with a short stop or pause. This rhythmical process is related to the beats of the pulse—and is connected with the healthy action of the lungs and of heart. But there are many causes which produce discordance between the two vibrations inhalation and exhalation and which change the true position of the pause. These causes are disease, excitement, peculiar conditions of time and place. But if the harmony be restored these causes disease, excitement &c disappear. Besides—inhalation and exhalation may both become too long or too short—or too forcible or too mild by time, place and number. So the author says :—

" But this (breath) which is outer, inner and pausing—is long or short according to time, place and number."* 50—II.

The breath when the pausing stage is developed, is said to exert a double influence called external and internal. One explanation of this double influence may be, that it sends one current of influence towards the respiratory and circulating organs or the involuntary nervous system, and another current of influence upon the cerebro-spinal or the voluntary nervous system. Accordingly the author says :

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* स तु बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घः सूक्ष्मः ॥ ५०।२॥

"The fourth state is that in which it throws itself upon both the external and the internal spheres."* 51—II.

By stimulating the nerves—prāṇāyāma (breath) strengthens the nerve centres and produces that psychic exhilaration called the arousing of Kundalini power. In this way the obstructions to the spiritual power are removed. Hence the author says:

"Thereby the obscurations of the spiritual display are removed."† 52—II.

And then:—

"The mind becomes fitted for dhāranā (fixation)."‡ 53—II.

Thus to regulate the breath quietly and harmoniously so as to strengthen and stimulate the nerve centres is the real prāṇāyāma. Hypnotism and mesmerism are processes which impart similar stimuli to the nervous system. The Hindu writers recognize six centres—producing the nerve current which they locate in the spinal column—each of which according to them embraces a greater or less variety of influence.

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* बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥ ५१।२ ॥

† ततः क्षीयते प्रकाशावरणम् ॥ ५२।२॥

‡ धारणासु योग्यता मनसः ॥ ५३।२॥

To be able to manage these centres is said to constitute the going through the six circles. (षट्चक्रभेद·)

SECTION 6.—THE FIFTH YOGANGA.—PRATYAHARA.—*(Restraint)*.

(Pratyāhāra is for effecting nirodha or stoppage of mental wanderings. It means calling back the senses from their external objects. The Bhagabat Geeta says—a man may course over objects of sense—provided he be not attached to them. That is the higher state. In the lower state, running over the objects of the senses means attachment, distraction and passion.

When by āsana, and pránáyáma the mind is regulated and the nerve power is quickened—you are enabled to exercise control over the senses. Thus enabled you may withdraw the senses from one or other of their objects. Then the senses become subject to the will-power and obey it. This is called pratyāhāra. The senses are said to be the subjects. The mind is to be the minister and the buddhi the ruler. The buddhi is the righteous will power.

The mind constitutes the self-centering tendency of the Will-Power. The senses distract the mind. When they cease to distract it and detaching themselves from their external objects accommodate themselves to the will power—that is pratyāhāra.

"'Restraint' is as it were the mentalization of the senses in the absence of concernment with each one's own object."* 54—II.

"Then the senses are thoroughly subjugated."† 55—II.

Pratyāhāra is understood rather theoretically and its position as one of the yogāngas is somewhat theoretical. Practically it is almost synonymous with nirodha. At any rate practically—pratyāhāra can only be secured by dhāranā, dhyān and samādhi. To show this the following sutra may be reproduced here :—

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* स्वस्वविषयसम्प्रयोगाभावे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥ ५४।२ ॥

† ततः परमवश्यनेन्द्रियाणाम् ॥ ५५।२॥

"The subjugation of the senses takes place by mastering the act of perception, the nature of it, the egotism it envolves, its sequence and the purpose it serves."* 48—III.

SECTION 7.—THE SIXTH YOGANGA—DHARANA.

The preceding yogānga pratyāhāra naturally leads to dhāranā or (fixed attention.) It is defined as follows :—

"Dhāranā is the fixing of attention upon a circumscribed object." 1—III.

After the ethical and the physico-psychlic processes described before, this is the first of the steps of a purely psychic character. It has been already seen that the stage of samādhi parināma, begins with practising the focussing of the mental operations. And the author having described the obstacles to yoga as consisting of disease, dulness, doubt, carelessness, sloth, worldly mindedness, false notion, missing the point and instability (sutra 30 book I) and having also mentioned what are considered to be concomitants of those obstacles, viz grief, feeling of distress, trembling and unregulated breath (sutra 31 book I) speaks of the necessity of single-minded application, to one object, as the preventive remedy of those obstacles and their concomitants. In sutra 32, book I is the following :—

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* ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥ ४८।३ ॥

" For the prevention thereof let one truth be dwelt upon."*

Now dhāranā is the factor by which one begins to dwell upon one truth. It appears that the difference between dhāranā and dhyān is this. By dhāranā one object is singled out and realized as distinct from others. Its effect is to realize the distinctnes of that object, while the effect of dhyān is to realize it clearly as regards its parts. By dhyān you get a full view of all that is contained in the thing—visibly or in an occult way. What Bhagabat Geeta puts as dhriti in suttras 33, 34, 35 chapter xviii may be read here in this connexion. From these sutras it would appear that Bhagabat Geeta takes a wider view of dhāranā.

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* तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ ३२।१ ॥

SECTION 8.—THE SEVENTH YOGANGA—DHYAN.

Dhyān is a yogānga of great importance. Its importance being only next to samādhi. It is defined as follows:—

"When the mental strain is attuned with that (object of dhāranā) this is called dhyān."* Thus dhyān is more than contemplation or imagination. It is the active application of the mind in earnest union with an object.

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* तत्र प्रत्ययैकतानताध्यानम् ॥ २।२ ॥

Bhagabat Geeta treats of the subject of dhyān very fully.

It may be either tamasic, rājasic or sātwic. Tamasic dhyān consists of contemplating of object of sense with attachment or passion (see sutras 62—ii. ch.).

The highest state of dhyān is the state described by Bhagabat Geeta as the state of sthitadhi (स्तितधीः) see sutra 56 chapter ii.

The Geeta also compares between dhyān-yoga with abhyās-yoga and gnāna-yoga. See sutra 12, chapter 12.

It will be hereafter seen that samādhi is only the ultimate state of dhyān in which the mind loses self-consciousness. The Yoga Vasishta Rāmāyana, which may be regarded as an authority treating gnāna-yoga does not categorize the yogāngas as above. But it enumerates seven states of gnāna which are evidently those referred to in the following sutra of Pātanjala

"Of that (enlightenment) there are seven stages up to the limiting ground."*

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* तस्य सप्तधा प्रान्तभूमि प्रज्ञा ॥ २७।२ ॥

The seven states of gnāna are thus described by Yoga Vasista Rāmâyana :—

"(The seven Gnana states.) Now to the seven Gnana-Bhumikas. Disputants hold to infinite divisions of these Gnāna states. In my opinion I prefer to classify them thus under a septenary head. (The cognition of the real nature of these Gnāna states is Atma-Gnāna. The goal of all these is the imperishable Nirvāna. The seven stages are—Subechcha, (spiritual longing after the bliss given out in the Vedas), Vicharan (enquiry therein), Thanumanasi, (the melting of the mind in enquiry), Satwapathi, (the passage of the mind in truth) Asamsakti, (being without Sankalpa), Pathārtha Bhāvana (knowledge of truth), and Turya.) Persons who have known these states will never welter in the mud of delusions. As Moksha arises therefrom, there will be an end of all pains. Of what avail to us is the wretched Moha? (That desire which ever arises in one to enjoy directly the Gnana-essence through the path of indifference to objects after a study of Atma-Gnāna Sāstras and association with the knowers of Brāhman is Subechcha. The second or Vichārana is the mastery of the good qualities of the wise and of Atmik contemplation with the rise of spiritual desires in one. When after these two states are fully developed in him, he abandons the natural desires and his mind is concentred in one object at its will, then it (the mind) is rendered lean like Thanu (fine-thread) and the third stage is reached. All desires being eliminated from the mind through the above three processes, Tatwa Gnana is developed and this is the fourth state of Truth. Beyond these is the fifth state when he disconnects himself from all Sankalpas by merging into the blissful enjoyment of true Gnana without association with objects. When these five states are fully developed in an individual, he is drowned in the Elysian bliss of Atma Gnana and then he loses all affinities for objects. After the ripening of these five states and the development of quiescence through merging into one's own Self of Atma Gnana, all perception of objects, external and internal, is lost and the person, if at all he has any perception of objects, has it only through sheer external compulsion. This is the state called Pathartha Bhavana. Then the Turya, the seventh state is reached, when, having rendered objective the hitherto latent Atma Gnana, he firmly stays in his own Self, having completely divested himself of all conceptions of heterogeneity which arise through his experiences on earth. This is the Spiritual path of the stainless Jivan Muktas. Above this Turya state of Jivan Muktas is Turyatheetha state of Videha Muktas. This state is one that can be attained only by those Mahatmas (great - souls) who have known their own self through Atma Gnana.")

SECTION 9. THE EIGHTH ANGA—(SAMADHI).

The term samādhi is used in two senses a larger and a smaller sense. In the larger sense it is used co-extensively with yoga as including all the parts of it. In the smaller sense it is only that step of yoga which characterizes the samādhi parināma being the step of engrossing concentration only.

The three concluding angas dhāranā, dhyān and samādhi are the crowning angas and are called "inner angas as compared with the others which are called the outer"; of these three dhāranā and dhyāna have been described in detail. Shortly—

1. Dhāranā is fixing the mind upon a particular object.

2. Dhyān is earnestly keeping the mind upon it.

3. Samādhi is identifying the mind with it.

It is defined as follows:—

"That (dhyān) when conscious only of the essence of the object, as if unconscious of self is samādhi (trance)."* 3.—III.

Thus dhāranā is the initial point, dhyān is the middle point and samadhi the concluding point of the same thing.

"Three together (made to bear on a thing) constitute sanyama."† 4.—III.

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* तदेवार्थमात्रनिर्भासंस्वरूपशून्यमिव समाधिः॥३।३॥

† त्रयमेकत्रसंयमः ॥ ४।३॥

"From the mastery of that, springs the world of higher understanding.* 5.—III.

"That (sanyama) is to be applied (first) to the basical ground (sampragnāta).† 6.—III.

"The three are called the external angas as compared with the preceding (five)."‡ 7.—III.

" But they are external to what is known as the seedless."§ 8—III.

The seedless state is that in which there is no trace of egoism—the seed of all evil.

Samādhi as defined above is not seedless in this sense. For, in it, the form of self is lost sight of; but not the reality of it. Sanyama is an important subject of the yoga sāstra. It is the means of success (siddhi). 'Yama' is control, 'Niyama' is regulation. Sanyama is the triple exercise in the form of dhāranā, dhyāna and samādhi. You must fix your object, you must know how to be at that object, and then you must know how to indentify yourself with that object. In one sense, the last (samādhi) implies the other two but not necessarily. You may get identified with a thing, without a distinct and clear consciousness of what it is, and without a proper realization of it. So all the three steps must be, separately gone through. By dhāranā one gets a distinct idea. By dhyāna one gets a clear idea. By samādhi one gets into the soul of the thing. A thing is distinctly perceived when it is distinguished from other things. This is done by dhāranā. A thing is clearly perceived when all its parts are vividly perceived. This is done by dhyāna. And the thing is completely realized when its very essence is siezed. This is done by samādhi. "When all these are done on one object, then sanyama is done (sutra 4—book III.")* Sanyama again may be performed in connexion with each of the three parināmas, nirodha, samādhi and ekāgratā: See sutra 16 book III.

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* तज्जयात् प्रज्ञालोकः ॥ ५।३॥

† तस्य भूमिषु विनियोगः ॥ ६।३॥

‡ त्रयमन्तरङ्गं पूर्व्वेभ्यः ॥ ७ ३॥

§ तदपिबहिरङ्गं निर्व्वीर्य्यस्य ॥८।३॥

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* त्रयमेकत्र संयमः । ४ । ३ ॥

CHAPTER IV.

THE DIVISIONS AND DEGREES OF YOGA.

SECTION 1.—THE FOUR-FOLD DIVISION BY BHAGAVAT GEETA.

(BHAGAVAT GEETA divides Yoga into four classes, (1) Abhyās, (2) Gnāna, (3) Dhyāna, (4) Karma.

(1) Abhyās yoga begins with the quiet posture of the body—āsan, passes through the discipline called prānāyama, and then through pratyāhār (withdrawal of the senses from the external objects), ends in psychic absorption.

(2) Gnāna yoga begins with tarka, and then passing through bichāra ends in tattwa gnāna (spiritual illumination).

(3) Dhyāna yoga begins with reverence and then passing through earnest application and faith ends in absolute bhakti.

(4) Karma yoga begins with the observance of the rules of conduct and then passing through acts of worship and prayer, ends in disinterested work.

(1) Abhyās yoga is indicated by the following among other sutras :—

" Body, head and neck balanced, immovably steady, looking fixedly at the point of the nose, with unwandering yoga."* 13.—VI.

" The self serene, fearless, firm in the vow of the brahmachari manas controlled, thinking on the harmonized, let him be concentrated on Me."† 14—VI.

(2) Gnāna yoga is referred to among other by the following sutras :—

" The determinate reason is but one in this mortal life, O joy of the Kurus ; many branched and endless are the thoughts of the irresolute.* 41.—II.

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* समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्यनासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३।६॥

† प्रशान्तात्माविगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनःसंयम्यमच्चित्तोयुक्त आसीत मत्परः ॥१४।६॥

"Better than the sacrifice of wealth, is the sacrifice by gnāna, O Parantapa. All efforts in their entirety O Pārtha, culminate in gnāna."† 33.—IV.

(3) Dhyāna yoga is spoken of as bhakti yoga in Chapter XII of which the following sutras may be quoted:—

"Those verily are devoted to Me who having presented all actions to Me and who giving up other yogas, worshipping, meditate on Me."‡ 6.—XII.

"Of these I speedily become the uplifter from the occean of death, their minds meditating on Me."* 7—II.

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* व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥४१।२॥

† श्रेयानद्रव्यमयाद् यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्म्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३।४॥

‡ ये तु सर्व्वाणि कर्म्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥६।१२॥

(4) Karma yoga is explained among others by the following sutras:—

"Therefore, without attachment, constantly perform action which is duty, for performing action without attachment man verily reacheth the Supreme."† 19.—III.

"Surrendering all actions to Me, with thy thoughts on the Supreme Self, from hope and egotism freed, and of mental fever cured, engage in battle."‡ 30.—III.

Each of these divisions no doubt overlaps the others, more or less. But yet the classification has good grounds. The Geeta makes this classification, at the same time it sa that the so called one form of yoga is n substantially different from the others.

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* तेषामहं समुद्धर्त्ता मृत्युसंसारसागरात् ।
भवामि न चिरात् पार्थ मय्या वेशितचेतसाम् ॥७।१२

† तस्मादसक्तः सततं कार्य्यं कर्म्मसमाचर ।
असक्तो ह्याचरन् कर्म्मपरमाप्नोति पूरुषः ॥१९।३॥

‡ मयि सर्व्वाणि कर्म्माणि संन्यस्याध्यात्मचेतसा ।
निराशीनिर्म्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०।३॥

SECTION 2. THE GREAT DIVISION INTO THE SABEEZ (WITH SEED) AND THE NIRBEEZ (WITHOUT SEED).

A PROPER understanding of this division into the sabeez and the nirbeez samādhi or yoga, is essential to the understanding of the Pātanjala, in fact, of the Sānkhya philosophy. What is the beez, the presence or the absence of which marks the imperfection and the perfection of yoga? It is the seed of karma (karma beez) as contradistinguished from the seed of gnāna (gnāna beez). It is not the seed of perfect knowledge which is to be found in the Supreme Being (Iswara) as mentioned below:—

"In Him is the unsurpassable seed of perfect knowledge."* 25.—I.

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* तत्र निरतिशयं सर्वज्ञ बोजन् ॥२५।१॥

It is the seed of rāga, dwesha, &c., which producing the store house of karma (karmāsaya) taints even exhaustive power and exhaustive knowledge regarding external objects. It is the presence of this seed in what is called the sampragnāta samādhi—that makes it sabeez.

"It is the stock of karma as originating in the kleshas (attachment, hatred &c.), that leads to consequences in the seen or in the unseen births."—12—II.

"When the klesha is at the root, then it fructifies into different kinds of suffering in the shape of birth, length or shortness of life and the like."—13—II.

The karma beez, or the seed of attachment lingers up to the state of exhaustive power and knowledge acquired by siddhi. With the vestige of attachment left, even in a state of such supremacy and knowledge, it falls short of nirbeez samādhi or kaibalya which is another word for nirbeez samādhi. Accordingly the author says:—

"All sorts of supremacy and all kinds of knowledge arise as soon as the purusha is realized to be over above the sattwa (buddhi—the will organ.)" 50—III.

"But it is by getting rid of even that attachment, thereby wearing out the seed of evil—that kaibalya is obtained." 51—III.

Thus the seed to be destroyed consists of the tendency of attachment. It underlies what is called the kleshas, *viz.*, passion, hatred &c., (see sutra 6—II., page 29). It has already been shown how Pātanjala analyses this objectionable tendency to be the conjunction or the identification of the experiencer and the experienced (see sutra 17—II. page 44) as opposed to the purity and harmony between them. This purity and harmony is tantamount to kaibalya.

"In the purity and harmony between the purusha and sattwa consists onliness (kaibalya)." 55—III.

It has also been already pointed out, how Pātanjala explains that the final end of even conjunction or attachment is good, as it serves to develope the power of the purusha to effect detachment. (See sutra 23—II, page 44.)

But here it may be noticed, how Pātanjala lays down that, the play between the conjunction (which causes bhoga) and purity and harmony which amount to salvation, is merely owing to the experienceable nature as consisting of the three gunas :—He says :—

"The experienceable nature having the character of illumination, action and rest (the sattwa, rajas and tamas) which enter into the elements and the senses, has for its (legitimate) object the experience and emancipation of man."* 18—III.

Nature or the experienceable becomes functus officio when man has got experience and is free.

"But it cannot be absolutely functus officio, for it may be so with one, who has had his fill of experience and has become free, but it will contiue to work as regards others."† 22—II.

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* प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥१८।२॥

† कृतार्थं प्रतिनष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥२२।२॥

"It is blindness, or ignorance that tends to continue the conjuction." 24—I.

"Let ignorance (of man's true position) cease and the attachment will cease, and the attachment ceasing kaibalya (the sense of being in the One alone) dawns." 25—II.

So this state is the state of nirbeez samādhi, when attachment vanishes, and the man rests in the One Supreme Will alone, the One without a second. In it there is no seed of pain. There is no seed of that selfish attachment which arises from man's slavery to nature. In short, when a man is absolutely freed from all sankalpas (aims of his own), but throws himself entirely into the current of Brahma sankalpa, (Divine design), to be drifted by that alone, this is nirbeez samādhi or nirbikalpa or nishkāma or the transcendental state.

What then is sampragnāta or sabeez samādhi. It is a state of partial self oblivion not entirely free from attachment to objects of nature and not wholly devoid of selfish aim and purpose, but nevertheless moving towards the Supreme Chit.

SECTION 3.—THE GREAT DIVISION INTO THE SABEEZ AND NIRBEEZ

(CONTINUED).

THE sabeez yoga consists of various grades but generally it is called the sampragnāta. Sampragnāta is defined as follows.

"The sampragnāta (samādhi of a mixed character) is that which follows argumentation, deliberation, sense of pleasure and sense of egotism."* 17.—I.

Then by a process of gradual elimination step by step, the sabeez terminates in the nirbeez.

First stage—the argumentative is defined as follows:—

"The argumentative stage is that which is mixed of words, their import, and related ideas."† 42—I.

In the next stage—the non-argumentative, the argumentation is eliminated.

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* वितर्कविचारानन्दास्मितानुगमात् सम्प्रज्ञातः ।
१७।१॥

† शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का ४२ ॥ । १॥

It is defined as follows :—

"The non-argumentative stage is that in which, the memory being purified, the sense (of the thing) alone transpires, one's own self being as if non-existent."* 43—I.

The author says that what has been said regarding the argumentative and non-argumentative similarly holds good with regard to passing from the deliberative to the non-deliberative, so with regard to subtle objects also.

"The explanation of these (the argumentative and the non-argumentative), explains the deliberative, the non-deliberative and so those with subtle objects."† 44—I.

"The stage of the subtleness of objects ends with the undefinable.‡ 45—I.

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* स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्व्वितर्का ॥ ४३। १॥

† एतयैव सविचारा निर्व्विचारा च सूक्ष्मविषया व्याख्याता ॥ ४४ । १। ।

‡ सूक्ष्मविषयत्वञ्चालिङ्ग पर्य्यवसानम् ॥ ४५।१ ॥

" These of course, are sabeez samādhi."*

All these states are more or less sampragnāta. As the sampragnāta samādhi contains the elements of karma beez, they are sabeez as stated in the above sutra.

The sampragnāta is in a manner the gross form of samādhi. It is opposed to the forms in which there is a peculiar fine impression. So after defining the sampragnāta in sutra 17.—I. the author says :

"The other is that which consists only of remnant impressions (samskāras) having been brought on by the practice of subjecting oneself to quietude."† 18—I.

"Of those who seek merging into the bodiless and nature, the samādhi is influenced by worldliness." 19.—I.

" Of others it is influenced by reverence, energy, memory, self collectedness and illuminating knowledge." 20.—I.

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* ता एव सबीजः समाधिः ॥ ४६ । १॥

† विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्य । १८।१॥

This last stage in which there are reverence, vigour &c., is apparently connected with the stages described in sutras 47 and 48 (already quoted at page 52), the stages marked by spiritual serenity and truth hearing wisdom *i. e.* illuminating knowledge.

The author then goes on to say :—

"The truth bearing wisdom or illuminating knowledge (described in 48—I.) is different from that derived from the scriptures or reasoning—the latter being of a general character—the former being specific."* 49—I.

"The impression resulting therefrom stands in the way of other impressions."† 50—I.

The truth bearing wisdom is not altogether free from the seed of karma. The highest is an absolute surrender. Hence the author concludes by saying :—‡

" When even the impression last spoken

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*श्रौतानुमानप्रज्ञाभ्यां सामान्यविषयाविशेषार्थत्वात् ॥

† तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥ ५० । १॥

‡ तस्यापि निरोधे सर्वनिरोधात् निर्बीजः
समाधिः ॥ ५१ । १॥

about, is repressed and thus all are repressed, then comes the samādhi without seed." 51—I.

The two means of effecting yoga are exercise (abhyāsa) and dispassion (bairāgya).

These two means resolve into eight factors called the yogāngas discussed in the foregoing chapter.

The two means go hand in hand and all the gradations of yoga from the gross sampragnāta up to the nirbeez, show gradations both of abhyās and bairāgya. In other words they show a simultaneous gradual development of psychological and ethical culture.

Let us examine the lowest the sabitarka stage. The sabitarka samādhi defined in sutra 42—I, is no doubt of an intellectual character. But it has an ethical counterpart as well. As in the intellectual phase of sabitarka samādhi, there must be efforts to get rid of verbal processes and associated processes of ideation from which it is not free, so the ethical phase of the sabitarka, as indicated by sutra 33—II, consists of an effort to countervail the bitarka as meaning the perverse indicainclinations which are to be subdued by yama.

The sabichār and nirbichār also has each a double phase—intellectual and ethical. The similarity of which two with sabitarka and nirbitarka, is stated by the author himself, in the sutra 44, chapter I, and the moral aspect of them consists mainly of niyama.

(In fact, the gradual progress of yoga is the gradual purification of *samskâra*.) And what is samaskāra? (It is only the impinge of previous acts of klesha,) *i.e.*, passion, hatred, &c., which constitute kama-beez. Thus, clearly, the serial development as shown in the preceding sections, is not only a serial development of psychological quietude (विराम), but also ethical tranquility (आत्मप्रसाद .

CHAPTER V.

YOGA IN RELATION TO VARIOUS CONCERNS OF LIFE.

SECTION I.—HOW YOGA INFLUENCES RELIGION, AND VICE VERSA.

OF the two branches of the question, to take up the first branch, in the first place. But before discussing these questions, it is desirable to see how religion is commonly described, and what it generally imports, without entering into the subject of philosophy of religion, which has been discussed more or less in a separate treatise, named the Hindu System of Religious Science and Art. It has been shown in that book, that religion consists of realizing the Supreme Will in a personal aspect as well as in an impersonal aspect, by devotion and love in the former case, and by rational elaboration, in the latter case.

The word dharma is, in modern times, used to mean religion among other things. There should not be any objection to using it in this sense. For dharma, in its leading sense, means that property which distinguishes a class of things from another class. Now it is the religious and the moral sense which distinguishes man from other animals. Many animals have not only the power to feel, but power to think as well. What they have not, is the religious and moral sense. The term dharma is aptly used to denote both these. For these are the distinguishing characteristics of man.

Every system of religious faith recognizes that, man *de facto* is not the man *de jure*; in other words, that man is not what he ought to be. The Christians call the *de facto* man the fallen man. The Hindus regard man, as he is, to be tied or bound, whereas he should be free and unattached. The Hindu philosophers prove the tied state to be only an apparent, and his expected free state to be the real state.

They say bondage is apparent, man is

really ever free. He has only to know himself in order to realize his freedom. Thus according to Hindu philosophy, the idea of fallenness is not real, as also the idea of bondage. Probe yourself to the quick and you find yourself free and unfallen.

But be that as it may, ordinarily the aim of all religions, is to cure man of his fallenness or bondage. This cure is effected by realizing the spiritual nature of man, and the spiritual order of the universe as manifesting One Supreme Loving Will governing and pervading all. Yoga leads to this realization fully.

It has already been seen how beginning from the sampragnāta samādhi, in which the karma beez and asmitā and their concommitants are present, man may reach the state of nirbeez samādhi in which all seeds of karma vanish, the seeds which fructifying into impressions and desires put him in bondage.

Removal of seeds of karma reduces the man apparently to a vacant state of स्वरूप शून्यमिव (as if losing one's consciousness of one's self.) But then a simultaneous development takes place of the highest consciousness, consisting of realization of the true position of self, as resting in the Supreme Will.

"In the case of those devoid of personal motives, the cure of the gunas of their binding effects, constitute kaibalya. In other words, it is the realization of the power of true position as in the Chit (Supreme Will)."*(33—IV).

Now let us see how religion promotes yoga. It accelerates yoga even in the ordinary form of devotion to the Supreme Lord, and coupled with the simple expedient of nāma yapa (remembering by name) as enjoined, it promotes an approach to even the nirbeez samādhi. As already stated, yoga begins with religion as it ends with religion.

"To him it (samādhi) is at hand who is ardently earnest.† (21—I.)

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* पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वाचिति शक्तिरिति ॥ ३३।४॥

† तीव्रसंवेगानामासन्नः ॥ २१ । १॥

"But ardour may vary, being of a mild, moderate or excessive degree."* (22—I).

"Or (it may be accelerated) by devotion to God."† (23—I).

Thus religion promotes yoga even in the initial sampragnāta state. This is also stated in 1—II. Devotion to God is stated to be a necessary condition of yoga in sutra 32 of the same chapter, and in sutra 45 of the same chapter it is stated that "samādhi results from devotion to God."‡

Then devotion itself is but a form of yoga. Take for instance the nāma yapa (**नाम यप**) "reciting the name given to God with intense meditation of its meaning."

"This kind of meditation leads even to the realizition of Impenetrating Intelligence as also the removal of all obstacles.§ (29—I).

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* मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः ॥२२।१॥

† ईश्वरप्रणिधानात् वा ॥२३।१॥

‡ समाधिसिद्धिरीश्वरप्रणिधानात् ॥४५।२॥

§ ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥२९।१॥

"In realizing the spiritual presence (as explained in sutra 24—I) one approaches the unsurpassable seed of Omniscience that is in Him."* 25—I.

Pātanjala takes the pranava (meaning glory) to be the name of God.

But in this Kaliyuga the name Hari is enjoined as the fit name of God, by reciting which men are to be saved.

In fact in respect of yoga as in all other things God is man's guide and teacher.

"He being the guide even of all of antiquity not being conditioned by time."† 26—I.

SECTION II. YOGA AS IT CONCERNS MORALITY.

The modern term नीति means guiding, right conduct or morality. This depends upon the distinction between right and wrong (nyāya and anyāya). These two last terms nyāya and anyāya have a double meaning, viz. logical and illogical as well as right and wrong. The two meanings are connected with each other. For it is supposed that what is logical rationally, is morally sound. In fact, the Hindu system of logic taught by Rishi Gautama is called nyāya-darsana, because it leads to salvation (निःश्रेयस्) Uuderlying all these terms there is the idea of natural selection of what is proper.

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* तस्य वाचकः प्रणवः ॥२७।१।

† पूर्व्वेषामपि गुरुः कालेनानवच्छेदात् ॥२६।१॥

The question to be now discussed is how yoga influences morality and how morality influences yoga.

To take up the former part of the question in the first place. That yoga leads to right conduct or morality has been generally shown. A few words specifically demonstrating this, are only neeessary.

Now (yoga consists of securing a state of being self-collected, of self-commanding and of self-commanded.) In fact the state of being self-collected by yoga, results in being self-commanding and self-commanded.

Section 4 of this book beginning at page 41 may be read here in this connexion. So we may look to self-collectedness alone. It ensures right conduct in the following way.

The whole of the hnman economy may be regarded as consisting of pairs of superior and inferior organism or faculties in a rising series, the one commanding and the other to be commanded. (For example the bones of our body are governed by the muscles. The muscles are governed by the peripheral nerve centres. Then these peripheral nerve centres are governed by the nerve centres in the spinal cord. Then again the centres in the spinal cord, are governed by the higher motor and sensory centres in the brain. These are again governed by the psychical faculties, which again are subordinate to the will-power to which all these are instruments, and which would move in the right direction when every organism or faculty is in their true position with respect to each other.

But it is often not so owing to what is called klesha or pain-bearing obstructions, which primarily consist of lower experience or avidyā (explained in section 5 chap. II. of this book) and obstacles—disease, indolence &c. (mentioned at page 14). These upset the equilibrium. The question is, How may that equilibrium be restored? It is by being self-collected. Then these distractions being removed the commanding organisms and faculties, take by nature their commanding position just as water flows into a field when obstructions are removed.

"The efforts are but occasions to remove obstacles of nature, the real cause being the cause of nature, as in the case of water flowing in, when the farmer removes the embankment."* (3—IV.)

This sutra shows how yoga leads to right conduct. The klesha as consisting of ignorance, which is the seed of karma, constitutes a factor of the human economy destined to be countermanded.

The countermanding agencies evidently

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* निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु
ततः चेत्रिकवत् ॥३।४॥

are of the nature of illuminating knowledge, deference &c. described in 20—I. (vide page 29).

“Then again the confusion between purusha (spirit) and sattwa (the objective mechanism) is the cause of all distressing worldly experience. But the true position of purusha (the spirit) is realized by controlling the lower (mechanical) self which is to work for the higher.”* (36—III.)

“As the result of this, full superintendence and knowledge follows.” (49—III).

In fact when sattwa is differentiated from the purusha, then the purusha occupies its true position with respect to sattwa and thus sattwa becomes purified and reconcilable with purusha and eventually merges into purusha in the state of kaibalya.

“By the similarity of purity between sattwa and the purusha, comes kaibalya.” (56—III).

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* सत्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषात् भोगः परार्थत्वात् स्वार्थसंयमात् पुरुषज्ञानम् ॥३६'३॥

The highest devolopment of moral consciousness takes place when full superintendence and knowledge resulting from the realization of the purusha, as superior to sattwa, bring in a sense of disinterestedness and thus produce overwhelming righteousness.

"After illumination, he who can use his powers in a disinterested manner, unto him comes as the result of perfect discrimination, samādhi called that of overwhelming righteousness.* (28—IV.)

One word of further explanation of the word sattwa may be necessary here. It is the highest and the finest phase of prakriti or nature; that which consists apparently of the physiological man as guided by impulses originating in the brain. This brain power is sometimes denoted by the word buddhi used in a material sense. This may well be called the lower mechanical self. Purusha (the spiritual man) is to be discriminated from this brain function, and then the result is that the brain function comes to be realized as only reflection or projection of purusha, and then the purusha is realized as having full superintendence and knowledge of all things. Want of this discrimination is the stumbling block of the modern materialists. They, failing to make this discrimination, fall into that state of confusion in which every thing seems to proceed from sattwa (brain function) intead of purusha.

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* प्रसंख्यानेऽस्यकुसीदस्य सर्व्वथा विवेकख्याते धर्म्ममेघः समाधिः ॥ २८।४॥

Thus yoga leads not only to right conduct as it does in the sampragnāta stage by subordinating the kleshas (passion, hatred, &c.) to higher feelings and cognitions, but it leads to that culmination of morality in which all tinge of selfishness disappears.

The full philosophy of the distinction between the right and the wrong involves the discussion of the three gunas. This discussion has been gone into at length in a separate treatise (the Hindu System of Moral Science) to which the reader may be referred.

But shortly it may be said here that whenever a man is called upon to decide between what to do and not to do, there are three possibilities which underlie the question.

(1) the possibility of a confused view of the thing owing to what is known as tama-guna.

(2) the possibility of yielding to what is evil or painful in the long run owing to what is known as raja-guna.

(3) the possibility of electing that which is good or happy in the long run. This can be done by the prevalence of sattwa-guna.

Now by the state of self-collectedness the first possibility is obviated at the outset.

Then as regards the struggle between the second and the third, it may be regarded as the struggle of conscience or the struggle of subordinating the lower feelings to higher feelings. This struggle is removed by the self-collected state of yoga which is practically synonymous with sattwa-guna.

In the next place the question of the influence of morality upon yoga, should be considered. Practical morality in the shape yama and niyama are the two of the factors of yoga. And the author has shown how by the process of calling up the opposite, the great rules of moral conduct composing yama and niyama are firmly established.

SECTION III.—YOGA AS IT CONCERNS INTELLECT.

THE limited space of this book does not allow the subject to be dealt with from metaphysical or philosophical points of view. So we shall confine our attention only to the practical aspect of the subject. Says an eminent psychologist, "To understand intellection we must look at its actual development under the impetus of practical needs, rather than to logical ideals of what it ought to be. Like other forms of purposive activity, thinking is primarily undertaken as a means to an end and especially the end of economy. It is often easier and always quicker to manipulate ideas than to manipulate real things; to the common mind the thoughtful man is one who uses his head to save his heels" Now let us see how yoga shāstra economizes thinking and shows the proper way of manipulating ideas so as to produce useful results.

Let us take the first step of sampragnāta samādhi, the step from the sabitarka samādhi to the nirbitarka samādhi. In the sabitarka samādhi the attention is divided among words, concept of the object and the cognate ideas which they give rise to (vide sutra 42—I quoted at page 92.)

The result of this is that the amount of attention given to the concept of the object is small, and the concept or thought image is vague and indistinct.

But, when one passes from this to the nirbitarka stage of samādhi, "the memory of the concept of the thing is purged (of associated ideas and the thought of word) the concept of the thing only floats as if the mind of the man is lost in it." (Vide sutra 43—I page 93.)

The word is an artificial symbol, but from association and habit, one is apt to loose sight of its symbolic import, and allow his mind to be occupied vaguely with the word, tending to displace the real import of it. This dissipation of attention upon the word impedes the full realization of the concept expressed by the word. Again a full realization of the concept (अर्थ) only takes place when the mind addresses itself clearly to the form, shape and qualities of an individual object and gets a full picture of it, presented before the mind's eye with vividness. But such a realization is interfered with, if the mind is led simultaneously, to collateral and related ideas.

In nirbitarka samādhi, the idea of the images is freed from all thoughts of the word, on the one hand, and of all digressions in the shape of collateral and similar thoughts on the other; the result is a perfect realization of the picture of the object, and then the man can manipulate it to get useful and practical results.

The practical results of yoga in producing strange developments of mental powers would not be easily recognized by the men of the West. But there are facts found even by them which at least are similar to the results of yoga. For instance we will sketch here from the book named 'Science Byways' by R. A. Proctor, where he deals with the subject of calculating boys together with the author's explanation on the matter.

Zerah Colburn was the son of an American peasant. He was not yet six years of age when he surprised his father by readiness in multiplying numbers and solving other simple arithmetical problems. He was brought to London in 1812, when only eight years old, and his powers tested by Francis Baily and other skilful mathematicians. From Carpenter's synopsis of the experiments thus made a few extracts are given below.

He extracted the square root of 106,929 and the cube root of 268,336,125 before the original numbers can be written down. He would multiply any number consisting of two figures into itself successively eight or nine times, giving the results faster than the person appointed to record them could set them down.

The following results appear much more surprising to mathematicians than any of the above, because they relate to questions for which mathematicians have not been able to provide any systematic method of procedure whatever. He was asked to name two numbers which, when multiplied together, would give the number 247,483 and he immediately named 941 and 263, which are the only two numbers satisfying the condition. He was asked to name a number which will divide 36,083 exactly, and he immediately replied that there is no such number.

The following is the extract from R. A. Proctor's suggested explanation of the matter:

"It happens that I am able, from my own experience, to advance an explanation which accords well with facts, and especially with the circumstance that calculating boys usually lose their exceptional power of rapid reckoning when they are instructed in and taught to practise the ordinary methods; for I used formerly to possess, though in a slight degree only, a power of finding divisors products, and so on, which—unlike ordinary skill in calculation—required only to be expanded to effect what Colburn effected. It was, in point of fact, simply the power of picturing a number (not the written number, but so many 'things'), and changes in the number, corresponding to division or multiplication as the case might be. Thus the number 24 would be presented as two columns of dots each containing ten and one column containing four on the right of the columns of ten. If this number were to be multiplied by three, all that was necessary was to picture three sets of dots like that just described; then to conceive the imperfect columns brought together on the right, giving six columns of ten and three columns each of four dots; and these three gave at once (by heaping them up properly) another column of ten with two over: in all seven columns of ten and one column of two,—that is, seventy-two. This takes long in writing, but, as pictured in the mind's eye the three sets representing 24 formed themselves into the single set representing 72 in the twinkling of an eye (if the minds eye can be imagined twinkling).

"It is easy, with practice, for any one of average powers to conceive in this way numbers up to several hundreds, and to imagine such processes of change as I have described in a simple case. Of course this fact does not in one sense explain Colburn's feats with much larger numbers. But the power required for this method needs only to be possessed to an enhanced degree to enable the calculator to accomplish feats of the kind. It will be observed that when a number has been mentally pictured as a set of columns—so many units, tens, thousands and so on—the mind can proceed to picture this array of dots forming themselves into rank and file, so many wide and so many deep, with so many over when a complete rectangular phalanx is not formed.

"If in any such pictured arrangement there are none thus left over, then the number in each rank is one divisor, and that in each file is another. If the mental sergeant after conceiving the army set two deep, three deep, four deep and so on, until rank is exceeded by file, finds no single case where there are none left over, then the number thus dealt with has no divisors. Similarly Mr. Proctor explains how other mathematical processes as of extracting square, cube roots etc, can be performed without the help of usual processes."

Independent evidence exists to show that the mind can form perfect pictures of a great number of objects, and conceive processes of change to take place, following these processes as confidently as though they took place under the eyes or were affected by the hands of the person conceiving them. It appears that there are few apter illustrations of this faculty than that which we find in the power which some chess-players possess of conducting several games simultaneously without seeing the board. The same faculty is exercised by the artist who draws either from memory or by a sort of creative talent which enables him to conceive suitable forms or attitudes and copy them as though the conceptions were realities.

It is evident that the faculty about which Mr. Proctor talks of picturing an object unhampered by what he calls the usual processes, consists in the practice of nirbitarka samādhi as is explained by Pātanjala, in which the picture of the object is directly realized. The long extracts made above may be justified as showing the wonderful results of such a process.

Sabirtarka and nirtbirtarka samādhi deal with objects perceived by external senses. But there is another class of things which forms the object of consciousness consisting of abstract and ethical conceptions. The consciousness of this class of things is also of a double character designated by Pātanjala as sabichār and nirbichār samādhi. (Vide sutras I.—44.) In the sabichār stage, the consciousness is distracted by bichār, or the process of comparison and abstraction. But in nirbichār stage these processes are got rid of, and the essential element of the conception is directly and fully realized. It is such a realization that goes to make a man a genius in particular departments of thought.

APPENDIX.

YOGA AND MESMERISM.

(written by the publisher).

SECTION I.—WHAT IS MESMERISM, AND HOW IT IS INDUCED?

THE cases of phenomena which would be classed under the heading of mesmerism at the present day, seem to have been known in many countries as in India, at a very early period. Stories are probably to be found in other countries as in this country, describing persons curing diseases of others, by doing something with their hands by way of stroking or the like; stories of a priest or a spiritual teacher, doing something by way of incantation or religious ceremony, and thereby throwing his follower or any other man into a trance are reported by traditions of countries widely separated from one another. These classes of facts were brought, for the first time, into the notice of the western scientific men by F.A. Mesmer who recognized the truth of some of these stories and especially those relating to curing diseases. In 1776 he had opportunities of personally investigating how a Swedish priest cured diseases by manipulations, similar to what is now known as mesmeric passes. Two years later he came to Paris which was thrown into a state of great commotion by the marvellous effects of Mr. Mesmer's doings. The class of phenomena which Mesmer produced in his patients, was christened in his honour with the name of mesmerism. This subject however, is yet in its infancy and a good deal yet remains to be done to arrive at definite conclusions regarding it ; still we may compare some of the facts and theories thus obtained with the principles of yog philosophy.

The higher phenomena however of the class, such as clairvoyance, though they have been obtained by a few scientific investigators of undoubted ability and veracity, do not appear in the results obtained by the most modern investigators. So the tendency at present is to discredit these phenomena altogether and to try to explain the phenomena of mesmerism obtained by them, by some of the known physiological facts regarding the nervous system of the the body. Those obscure phenomena of mesmerism which cannot be so explained at present, these investigators hope, will be cleared up, with the progress of the knowledge regarding the physiology of the nervous system.

The usual method of inducing the mesmeric or hypnotic state is to cause the person operated on to stare fixedly at a faceted or glittering piece of glass held at from 8 to 15 inches from the eyes in such a position above the forehead as will strain the eyes and eyelids. The eyelids then close; or the operator may gently close them with the tips of the fingers. The patient is now in a sleep-like condition and the limbs often remain in almost any position in which the operator may place them as in a cataleptic condition. At the same time the patient may be caused to make movements in obedience to the commands of the operator, and to act according to the ideas suggested to him. In short, all kinds of actions, even of a ridiculous and degrading nature may be done by the patient at the command of the operator. Many other peculiar phenomena are also noticed which need not be detailed here. Usually the patient has a vague recollection like that of a disturbed dream, but sometimes there is an acute remembrance of all that has happened and even a feeling of pain at having been compelled to do ridiculous actions.

We may remark here, by the way, that the Hindus knew the various modes of procedure employed by the western mesmerists to induce mesmerism. For example, the method described above, *viz.*, gazing fixedly at an object, in a manner, so that the eyes may be strained at the same time, is variously employed by the Hindus, *e.g.*, looking fixedly at a bright object, concentrating one's gaze on the tip of one's own nose or the point between the two eye-brows. These two last methods are commonly employed by the Hindu devotees at the time of fixing their mind upon God. In Mahābhārata there is a story how a lady named Sulabhā, who was a yoginee, mesmerized and controlled king Janak by gazing steadfastly into his eyes. In Tantras are described methods of inducing mesmerism by methods similar to mesmeric passes.

SECTION II.—THE PHYSIOLOGICAL EXPLANATION OF MESMERISM.

In order to understand properly the recent physiological explanation regarding these phenomena, as given by modern investigators, it is necessary to know a few elementary facts of physiology.

It is the nervous tissue of the body that carries out the functions of the conscious and vegetative life of a man. If we trace the cause of any of the bodily phenomena as movement, sensation, secretion, circulation, respiration, &c., we find that the ultimate cause of any of these phenomena are due to activity of certain groups of nerve cells.

But the stimulation of certain groups of nerve cells exerts a peculiar kind of action which is known as inhibition. This can be best explained by an example.

(The heart is supplied by two separate couples of nerves, one of which is called sympathetic and the other, pneumo-gastric. If the sympathetic nerve is stimulated or its activity is increased, the movement of the heart is increased *i.e.*, the beats of the heart become more frequent and more vigorous. After the stimulation is removed, the heart shows signs of exhaustion and fatigue, by beating less vigorously than what it did before the stimulation was applied to the sympathetic nerve.)

(If, on the other hand, pneumo-gastric nerve is stimulated, we notice that as its activity becomes more and more increased, the force and frequency of heartbeats are gradually diminished, ultimately beats of the heart cease altogether.) But when this nerve is freed from stimulation, heart resumes beating again and its beats are found more vigorous than those before applying the stimulation.

It has been again established by physiologists that (neither the sympathetic nor the pneumogastric nerves act directly on the muscles of the heart, but they act through the inter vention of another group of nerve cells known as ganglion cells.)

The stimulation of the pneumogastric nerve inhibits or restrains the action of the ganglion cells. When the activity of one group of nerve cells, say A, diminishes the activity of another group of nerve cells B, A is said to exercise inhibitory or restraining action regarding B.

But it will be seen from the illustration of the nervous mechanism of the heart, that A does not weaken or destroy the energy of B, but inhibits the action of B by preventing the manifestation of its energy *i. e.*, its functional activity. This energy accumulates or remains in a potential state ready to be manifested after the cessation of the inhibitory action.

Physiology has also proved that the psychical phenomena of the mind are connected with the activity of a certain group of nerve-cells in the brain; so that if the functional activity of these cells be diminished, suspended or perverted from any cause, the development of the psychical phenomena of the mind appears, to a corresponding extent diminished, suspended or perverted. The physiological counterpart of yoga can be understood in the light of the inhibitory action on the nerve-cells of the brain connected with the psychical phenomena *i.e.*, perception, ideation and volition. Physical processes of yoga excite some part of the nervous mechanism of the body, other than the nerve centres connected with psychical part of the brain. The effect of the excitement of the former is to inhibit or to restrain the latter. The inhibition or restraint of the nerve centres of the brain is followed by an increased store of potential energy of the psychical centres; thus the restraint of the activity of the nerve centres of the brain corresponds to nirodha parinama, their total inhibition corresponds to samādhi parināma and when the store of energy produced by such inhibition comes into active play this would correspond to ekāgratā parināma. As may be expected, there are many different theories of mesmerism propounded by different observers. But the one based upon the inhibitory action explained above is generally accepted at present. The theory of mesmerism is that the activity of the cells of the volitional part of the brain is diminished or suspended, and the person is reduced more or less to the position of an automaton played upon by the operator through the medium of the patient's sensory organs.

According to the experiments of western mesmerists, it has been proved that the inhibition of the activity of the cells of the brain connected with conscious perception and volition is brought on by a gentle prolonged stimulation of the sensory nerves of the face or of the auditory or optic nerves. The Hindus, who have carried the system of mesmerism to its perfection in the system of yoga philosophy, have proved that the prolonged and gentle stimulation of other cranial nerves besides the sensory nerves of the face, and the auditory and optic nerves, can give rise to the phenomena of this class.

In prāṇāyama, which may be regarded as a very powerful accessory of yoga, the yogees subject the pneumogastric nerve to prolonged and gentle stimulation. The Hindu yogee's preference of this nerve to any other nerve may be due to the fact that this may be regarded physiologically as the most powerful and most important of the cranial nerves. Amongst its other functions it controls the organs of vegetative life, viz., the organs of circulation, respiration and digestion. It is quite probable that, physiologically, by influencing the action of this nerve, yogees can suspend the phenomena of vegetative life and thus completely store up the nervous energy which is wasted in carrying out the vegetative and the psychical life of a man.

That phenomena of this sort are possible will be seen from the authenticated cases recorded in the western medical books—vide

Guy's Forensic Medicine p. 214; Ogstan, Medical Jurisprudence Lecture p. 364.

The latest researches in physiology prove that for the stimulation of the pneumogastric nerve neither inspiration nor expiration alone, is sufficient, for this contains two sets of fibres, some of which are stimulated by inspiration while the others are stimulated by expiration. So for the complete stimulation of the nerve both inspiration and expiration should be rhythmically combined. It is a very noteworthy fact that the Hindus have recommended this very form of stimulation for prāṇāyama.

SECTION III.—MESMERISM IS SOMETHING MORE THAN A MERE PHYSIOLOGICAL PHENOMENON.

The theory of mesmerism based upon the inhibitory action of the nerve cells, though it explains some of the phenomena of mesmerism is not sufficient to explain all. In fact, one of the investigators divided the phenomena of mesmerism into two classes, In one of these we notice nothing but pure inhibition of consciousness which he called hypnotism; in the other class, this inhibition is accompanied by more complex phenomena, which he called animal magnetism. Undoubtedly many of these obscure phenomena will be cleared up with the progress of knowledge, regarding the physiology of the nervous system. Even then there will be left a class of residual phenomena which it would be extremely difficult to explain satisfactorily by materialistic theories.

Let us take the following example:

A person was mesmerized and a cold body was placed in contact with his skin and it was suggested by the operator, that the body in contact with the skin was a hot body. This suggestion produced, at least, in some authentic cases, not only the movements and gestures of a person placed in contact with a hot body, but an actual blister was visible which must have been caused by some mental impression.

This, in other words, is an instance of the mind governing the body and not vice versa. It is rather difficult to explain phenomena of these sorts solely on the physiological basis of the inhibitory theory. The instances of the above class of phenomena can be multiplied almost indefinitely. In fact upon the existence of this class of phenomena, chiefly depends the therapeutical value of mesmerism. Pātanjala, in enumerating the siddhis or effects of yoga, mentions some such effects as appear to be physiological, among many which are psychical. For instance he gives as the effect of the higher stages of yoga, the development of the excellences of the body, such as beauty, gracefulness, strength, adamantine hardness. Vide Sutra 47—III.*

By sanyama on strength one acquires the strength of an elephant. (15—IV).†

From sanyama on the pit of the throat, results the cessation of hunger and thirst."‡

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*रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत् ॥४७।३॥

† बलेषु हस्तिबलानि ॥ २५।३॥

‡ कण्ठकूपे क्षुत्पिपासा निवृत्तिः ॥३१।३॥

By saṅyama on the *kurma-nadi*, one gains steadiness."*

These profound physiological effects of yoga, correspond to similar physiological effects of mesmerism, with this difference that in the latter case they are produced in one's own self, which may be regarded as self-mesmerism.

Section IV.—The Spiritual Explanation of Mesmerism.

According to the materialistic theory man is a machine, no doubt the most complex and wonderfully adapted of all known machines, but still neither more nor less than an instrument, whose energy is provided by forces from without and which, when set in action, performs the various operations for which its structure fits it. As already stated, by the utmost stretch of the physiological explanation or by any theory that does not take a higher view of life than is suggested by the materialistic theory, the phenomena known as clairvoyance &c. cannot be satisfactorily solved. The Hindus, on the other hand, hold a view which is spiritualistic or what is more correct to say, a doctrine, which combines spiritualism and materialism, material as to the body and in some measure as regards the mind, and spiritual as regards the soul The principles of the Sānkhya Philosophy bearing upon yoga, have been referred to, in section 4 beginning at page 41 of this book.

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* कूर्मनाड्यां स्थैर्यम् ॥ ३२।३॥

"In the ordinary phenomena of life, the spiritual part of man is identified as it were with the mechanical part of him and he does not know that the spiritual part is really the master who is moving the mechanical part." (Sutra 4 book I.)

"But by yoga the spiritual part of man acquires its true position" (Sutra 3 book I)

The view of man taken by Sankhya and Patanjala is apparently reproduced in the following lines of Emerson :

"All goes to show that the soul in man,

is not an organ, but animates and exercises all the organs, is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but is the back ground of our being, in which they lie,—an immensity not possessed and that cannot be possessed."

Hence for the phenomena of Yoga three things are necessary.

(1). The material part of man should be brought into a passive condition. This happens in yoga as in mesmerism, as the result of certain physiological processes and of fixing one's attention.

The spiritual part of man should be educated so as to assume a commanding position with respect to the mechanical part. This is done in the case of yoga by the moral training and by the training of the will power.

(3) The spiritual part of man should actually learn more and more to command the mechanical part.

This is secured by practising the successive stages of yoga. In mesmerism, in all cases, the mechanical part of the person operated upon is brought more or less into a passive condition. But regarding the spiritual part of the mesmerized person, three things may happen.

(1) It may remain in the passive state, receiving directions from the will of the operator.

(2) It may remain neutral *i. e.*, neither controlling the mechanical part of the man nor being controlled by the will of the operator in the passive state and it actually assumes this commanding position when the mechanical part is reduced to the passive condition by mesmerism.

(3) It may be previously educated to a certain extent to control the mechanical part.

In the phenomena of mesmerism classed under (1) we would expect phenomena characterized by peculiar physiological and psychical changes which are really worked through the spiritual part of the mesmerized, which governs his physiological actions and psychical faculties.

The class of phenomena described under (2) does not go beyond the stage of certain hypnotic conditions.

The class of phenomena described under (3) is that which resembles yoga. Like yoga it is characterized by the presence of the higher powers of the spiritual part of man as clairvoyance, and by the enjoyment of spiritual bliss, ecstasy or samādhi.

SECTION V.—THE PHENONOMENA OF CLAIRVOYANCE.

The subject of clairvoyance requires more than a passing notice in a treatise on yoga shāstra, because the majority of siddis (extra-ordinary powers originating in the practice of yoga , enumerated by Pātanjala relates to this acquirement.

As the phenomena of clairvoyance have not been experienced in the course of investigations into mesmerism carried on by many eminent scientific men of modern times, the tendency of modern times is to discredit the phenomena of clairvoyance altogether. But we should take into account the fact, that the phenomena of clairvoyance have been observed in many cases of mesmerism by very competent and trustworthy observers. For example, William Gregory M. D. F. R. S. E., Professor of Chemistry in the University of Edinburgh, writes in his book on Animal Magnetism :—

"Mr. Braid, not having produced or seen clairvoyance, has gone so far as to deny its existence. I entertain the highest respect for Mr. Braid; but I cannot help thinking he has here been too hasty in his conclusion. It was long before I myself saw the higher phenomena, and, on more than one occasion, I have mentioned this, when writing on the subject. * * More recently, however I have not only been enabled to see and study these phenomena, as produced by others, but also to produce them myself; and I can only urge once more, on all enquirers, the importance of time, patience and perseverance in these researches."

Authenticated cases of clairvoyance have been reported by men like Schopenhauer, Duke of Argyll and others. The phenomena of clairvoyance have occurred in the experience of many distinguished men of modern times. Our readers may find many historical instances of clairvoyance collected in the volume of The Indian Medical Gazette for the year 1878, the volumes of the Theosophist for the year 1894 and 1895, the Black wood's Magazines for the year 1850, Prof Gregory's book on Animal Magnetism Part II. and the book on clairvoyance by C. W. Leadbeater and numerous other books.

Out of many historical instances of clairvoyance, I shall content myself with quoting only one. Swedenborg was in England and thence landing at Gothenberg saw, a few hours later, the fire at Stockholm, related it to a large company and again after a few hours announced that the fire had been got under and described its extent and other details. Naturally this created a great stir at Gothenberg and the matter was investigated within the shortest possible time and it was found that the fire, as described by Swedenborg at Gothenberg, had really occurred at Stockholm at that very time. Kant, who was a contemporary of Swedenborg was struck by this and similar events in the life of Swedenborg. The fact was so well-attested that a German Professor, with whose ideas it did not agree, while afraid to deny the truth of the story, passed it over with the words, "Any one who knows men, knows that Swedenborg had either himself arranged for the fire which he saw while at a distance from Stockholm in order to gain the reputation of a supernaturally gifted person or else his announcement was a chance coincidence."

Thanks to the efforts of the Psychical Research Society, a form of clairvoyance, known as telepathy or thought-reading has obtained scientific recognition. Professor Crookes has, in his presidential address to the British Association of Science, not only asserted the existence of the phenomena of telepathy but has also urged that it ought to be made the basis of the explanation of the more obscure phenomena of spiritualism. With regard to this belief of scientific men as to thought reading Professor Gregory in his book on Animal Magnetism (already quoted before) very pertinently and trenchantly remarks :—"I would remark that many persons, who are extremely averse to admit the existence of clairvoyance at all, are apt to suppose that they get rid of it, when the facts are forced on their attention so that they can no longer be denied, by ascribing them to thought-reading, as if thought-reading—the power of seeing into another man's soul (and through his body too)—were at all less wonderful than the power of seeing through a stone wall or a floor."

SECTION VI. CLAIRVOYANCE REGARDING SPACE AS DEALT WITH BY PATANJALA.

Thought-reading as an elementary form of clairvoyance is stated by Pātanjala to be nothing more than "deciphering the thoughts of another man, by following up suggestions tending thereto." He however adds that 'this does not include matters which have given rise to these thoughts as these are not brought under sanyama.' It would appear however that 'when sanyama is directed additionally to these matters they also are known.' *

Leaving out of account the forms of clairvoyance, which can be explained by the theory of thought-reading, clairvoyance proper can be sub-divided under two heads:

(1) Clairvoyance regarding space. In this form of clairvoyance persons can see or describe objects or events which are beyond the reach of their physical views.

(2) Clairvoyance regarding time. In

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* प्रत्ययस्य परचित्तज्ञानम् ॥ १८ । ३ ॥

this form of clairvoyance persons can see in their mental visions the past events of which they are totally unaware or can predict future events.

As regards clairvoyance regarding space, one may be very well prepared for it by the new physical discovery in the shape of Rontgen rays. Pātanjala expounds clairvoyance regarding space in general, with reference to its action upon the luminous subtle medium perceptible during yoga.

"By concentration on the effulgent perception, comes the knowledge of the fine, the obstructed and the remote." (26—III)* The subject of luminous perception during mesmerism was brought for the first time to public notice by an eminent Austrian chemist named Baron Karl Von Reichenbach and was carefully investigated by him.

His investigations prove that many persons, when mesmerized, notice a kind of

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*प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥
२६ । ३ ॥

light emitted more or less by all bodies. This light is visible in the dark and with closed eyes. The opaque bodies (which consisted of a thick bar of iron in some experiments conducted by Reichenbach) when shining in this light appear transparent like glass. When distant objects are seen, the clairvoyant, if asked how he sees them, often speaks of a luminous cloud or fog in which he sees the object at first dim and gray, afterwards plain and in its natural colours. Thus, the explanation of clairvoyance regarding space, described by modern writers becomes more or less identical with that given by Pātanjala.

SECTION VII.—CLAIRVOYANCE REGARDING TIME AS DEALT WITH BY PATANJALA.

I shall next take up clairvoyance regarding time or, in other words, regarding knowledge of the past and the future.

Nothing has been made clearer with the

knowledge of what was to happen thence forth and for ever after, as to that thing.

The astronomer can calculate the position of the heavenly bodies when thousands of generations of men shall have passed away, and in this fact we have some illustration, as Laplace remarks, of the power which scientific prescience may attain.

This great truth, is emphatically stated by Pātanjala in the following sutra:

"Both the past and the future (of a thing) really exist as such, in consequence of the difference in the conditions of the properties by time."* 12—IV.

He says:—

"Krama (the law of sequence) is the cause of changes (parināma)" *i. e.*, the law of sequence working under different conditions gives rise to different sets of changes.

Pātanjala explains that a knowledge of the past and the future is obtained by exercising sanyama (by concentrating the mind to the progress of scientific knowledge than the fact that the present is always the key to the past and the future.

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* अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥

For example, Babbage has pointed out that if we had the power to follow and detect the minutest effects of any disturbance, each particle of existing matter would furnish a register of all that has happened. "The track of every vessel that has yet disturbed the surface of the ocean, remains for ever registered in the future movement of all succeeding particles which may occupy its place. The furrow, which it left, is, indeed instantly filled up by the closing waters, but they draw after them other and larger portions of the surrounding element, and these again, once moved, communicate motion to others in endless succession." "The air itself is one vast library on whose pages are for. ever written all that man has ever said or whispered," &c.

Similarly, Laplace asserted that a perfect knowledge regarding a thing, as it existed at any given moment, would give a perfect knowledge of what was to happen thence forth and for ever after, as to that thing.

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" Krama (the law of sequence) is the cause of changes (parināma)" *i. e.*, the law of sequence working under different conditions gives rise to different sets of changes.

Pātanjala explains that a knowledge of the past and the future is obtained by exercising sanyama (by concentrating the mind to the extent of ecstasy) upon the present condition of a thing, in the triple aspect of dharma, lakshana and avasthā, *i.e.*, (properties, signs and conditions.)

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* अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥

Mesmer also tries to explain clairvoyance from the same point of view. He says :"when we reflect that man, is, through his inner sense in contact with nature, always in condition to perceive the concatenation of cause and activity, we can understand that the backward glance is only a perception of causes through their working, the forward glance a perception of working from the causes."

Patanjala gives particular cases of this form of clairvoyance in the following sutras :—

By perceiving (by sanyama) the impressions of previous acts), knowledge of the past life is obtained."* 18—3.

" Karma is of two kinds, soon to be fructified and late to be fructified. By making sanyama on them, or by the signs called

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* संस्कारसाक्षात्करणात् पूर्व्वजातिज्ञानम् ॥१८।३॥

aristha (portents), the yogis know the conditions of their death."*

SECTION VIII.—SPIRITUALISM AND YOGA.

THE term spiritualism, in a general sense, includes the truths of religion, but in modern times it is used in a special sense as embracing those phenomena which are popularly explained as being the work of departed spirits. The phenomena of this latter class resemble mesmerism in one important aspect. It has been explained before, that sometimes the mesmeric conditions are capable of being explained on the theory that they are solely due to influences within the man mesmerized, but in other cases,—and such cases are many—they cannot be entirely so explained, but are partly to be ascribed to the influence of the operator.

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* सोपक्रमं निरुपक्रमञ्च कर्म्मतत्संयमादपरान्तज्ञानं अरिष्टेभ्यो वा ॥२२।३॥

Similarly as regards what are called spiritual phenomena, in some cases they can be explained as being purely the workings of the powers of the medium, but in other cases they are unintelligible without referring them to some extrinsic intelligent force.

It has been seen however that in either case of the mesmeric phenomena, the underlying principle is that of yoga. Similarly when one examines the phenomena experienced in what is called spiritualism, one finds that they are manifestations of the same kind as found in the siddhis of yoga. Thus these spiritual manifestations throw light on the siddhis or the powers acquired by yoga and *vice versa*. The difference between the two is, that th- powers acquired by yoga are powers resulting from the development of the powers of the yogee consciously exercised, while in the case of the spiritual manifestations they are to be conceived either as proceeding from the powers of the medium unconsciously exercised or from those of such extrinsic intelligent forces as those of disembodied spirits.

The phenomena of spiritualism may be classed under two heads. Under the first head come, the physical phenomena and physical forces such as are described in the following extract from the Encyclopœdia Britannica, on the subject of spiritualism:

" The physical phenomena of spiritualism are those which * * * exhibit a force hitherto unknown to science, acting on the physical world otherwise than through the brain or muscles of the medium. These phenomena were raps and other sounds occurring without apparent physical cause and the similarly mysterious movements of furniture and other objects, the appearance of light, quasi-human voices, materialization * * * handling of red hot coals and the apparent passage of solids through solids without disintegration."

To the second head, belong facts consisting of mental operations and mental changes. To quote from the book named " The wonderful Century, by A. R. Wallace D. C. L, L.L. D, F. R. S.

" Automatic writing, trance speaking,

clairvoyance have been all demonstrated in the presence of living observers of undoubted ability and knowledge as they were demonstrated to the observers of the early part of the century and carefully recorded by them. The still more extraordinary phenomena—vericidal hallucination, warnings, detailed predictions of future events. * * *—still occur among us as they have occurred in all ages."

It is evident that it is possible to attribute both these classes of facts either to the agency conscious or unconscious, of the medium himself or to the agency of disembodied spirits. If in all cases, they can be explained by attributing them to the agency of the mediums then the theory of spirit-communication fails. But the spiritualists demonstrate, at least in many cases; that the phenomena produced cannot be explained, by the theory of the action of the medium.

Be that as it may, in any events these phenomena show the action of a force which is not ordinary, and which is not explainable by the known laws of the physical world. Now, examining the phenomena called the siddhis, which are produced by yoga, one sees the resemblance between them and the phenomena described as spiritualistic phenomena. Therefore if one be disposed to doubt the truth of the siddhis of yoga, such doubts should be removed by a reference to the facts which are proved by the phenomena of spiritualism.

For establishing the truth of spirit-communication the second class of facts, those of a mental character, are more valuable than those of a physical character. For, in those cases in which a medium speaks of secrets regarding a dead person which the medium could not possibly know, the conclusion becomes inevitable that it is a spirit who is in some way influencing him.

The mode in which a deceased person can give rise to the phenomena of spiritualism is evidently of the same kind as that in which the yogee acquires the powers of siddhis, that mode in either case being something supersensuous. Assuming the existence of the force manifested in the phenomena of spiritualism which, to quote the words of Prof Crookes from his presidential address of the British Association of Science, "exists outside our scientific knowledge and is exercised by intelligence differing from the ordinary intelligence common to mortals" we can explain the physical phenomena produced by the siddhis or the powers acquired by yoga. For example, the experiments of Professor Crookes prove that this force among other things, can act upon the weight of material bodies making them lighter or heavier than their real weight. The sutras of Pātanjala show that a yogee can make his body as light or heavy as he likes.

By the light of such a force we can explain such terms of Patanjali as भूतजय (conquering the elements) सर्व्वभावाधिष्ठातृत्वं (superintenence over all things). By the following sutra (38—III.) Patanjali shows a striking analogy between disembodied spirits and the minds of yogees in as much as both can possess the bodies of other persons:

"When the cause of the bondage has become loosened, the mind of the yogee can possess another body by the knowledge of the method of passing.* 38—iii.

SECTION IX.—YOGA AND MYSTICISM.

In the preceding pages, of this appendix the siddhis have been the object of attention in some form or other. But the position Pātanjala accords to the siddhis, in relation to the highest object of his treatise on yoga, remains to be considered. The siddhis he regards, as something very inferior to the ultimate goal of human efforts. Nay, he says that "they serve as obstacles in the attainment of that goal but they are powers in the worldly state."†

The goal of human existence according to the yoga shastra is what Patanjali calls

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* बन्धकारणशैथिल्यात् प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥३८.३॥

† ते समाधावुपसर्गा व्युत्थाने सिद्धयः ॥३८।३॥

(कैवल्य) *kaibalya* which is the ultimate stage of *nirbeez samâdhi*. The attempt to reach the stage of kaibalya has not only been made by the Indian yogees, but also by other religious sects in the various parts of the world. These attempts at actual realization of the communion with the Highest, are described by the western philosophic writers under the name of mysticism. It is true, they apply to this state a designation, implying some sort of disparagement, but later on we will show that the ground of their disparaging nomenclature is in no way justifiable.

But first of all let us make an extract from the article on mysticism in Encyclopœdia Britannica to see what is meant by mysticism.

" Mysticism maintains the possibility of direct intercourse with the Being of Beings—intercourse, not through any external media such as an historical revealation, oracles, answers to prayer and the like, but by a species of ecstatic transfusion or identification, in which the individual becomes in very truth "partaker of the divine nature." The realization is so vivid, that though the theory takes its rise in the needs of the individual, the individual tends in the sequel to be lost altogether in the excess of divine light. All relations tend to become unreal for the mystic except that between himself and God. And as this goal is unattainable while reason and the consciousness of self remain, the mystic begins to consider these as impediments to be cast aside. Our consciousness of self is the condition under which we possess a world to know and to enjoy; but it likewise isolates us from all the world beside. Reason is the revealer of nature and of God; but, by its very act, reason seems to separate the things reasoned about. Hence mysticism demands a faculty above reason, by which the subject shall be placed in immediate and complete union with the object of his desire, a union in which the consciousness of self has disappeared and in which, therefore, subject and object are one."

This is verily kaibalya or nirbeej samadhi of Pātanjala, no matter by what name it is called.

Now as for the name mysticism which the western writers generally emplo [illegible] this highest goal of human life according to the Hindu philosophy, its justification is sought in two ideas, both of which are mistaken. One idea is, that it leads to a state of torpor, physical and moral. This is owing simply to an ignorance of the marvellous powers both physical and moral in the shape of siddhis which are acquired by a man who even approaches this state. No doubt apparently such a man is often found in a torpid state, but all the same he is armed with these vast powers always. He is warned by Patanjali not to use these powers for selfish vanity (vide sutra (53-III). Thus what is called torpor may have underlying it, the highest moral state with the greatest ethical and psychical powers.

In this connexion we may quote from the presidential address of Professor Crookes of the British Association of Science "Whilst it is clear that our knowledge of sub-conscious mentation is still to be developed, we must beware of rashly assuming that all variations

‘ the normal waking condition are ssarily morbid.”

The second objection raised against the doctrine of mysticism is that the idea of transfusion of the individual into the divine essence or the bringing together of the finite and the infinite is an absurd idea. To quote the words of Professor Andrew Seth “it is characteristic of mysticism that it does not distinguish between what is metaphorical and what is susceptible of a literal interpretation. Hence it is prone to treat a relation of ethical harmony as if it were one of substantial identity or chemical fusion; and, taking the sensuous language of religious feelings literally, it bids the individual aim at nothing less than an interpenetration of essence.”

But the difficulty, touched by Professor Andrew Seth arises from the misconception of certain facts. Man can neither conceive the finite without the infinite nor the infinite without the finite. He cannot long enough rest within limits, he cannot at the same time rest without limits. Therefore it is his very nature, to transfuse the finite into the infinite.

To extend this process is progress and the ideal of this process in the limit, to use a mathematical expression, is the highest ideal such as is explained by the Vedantic philosophy of the Hindus. This philosophy demonstrates that the relation between the individual and the Infinite God is a relation intellectually incomprehensible and is full of wonder, and to enjoy the emotion of that wonder is the highest privilege of man.

As Emerson says,
"The impossible shall yet be done,
And, being two, shall still be one.
As the wave breaks to foam on shelves,
Then runs into a wave again,
So lovers melt their sundered selves,
Yet melted would be twain."